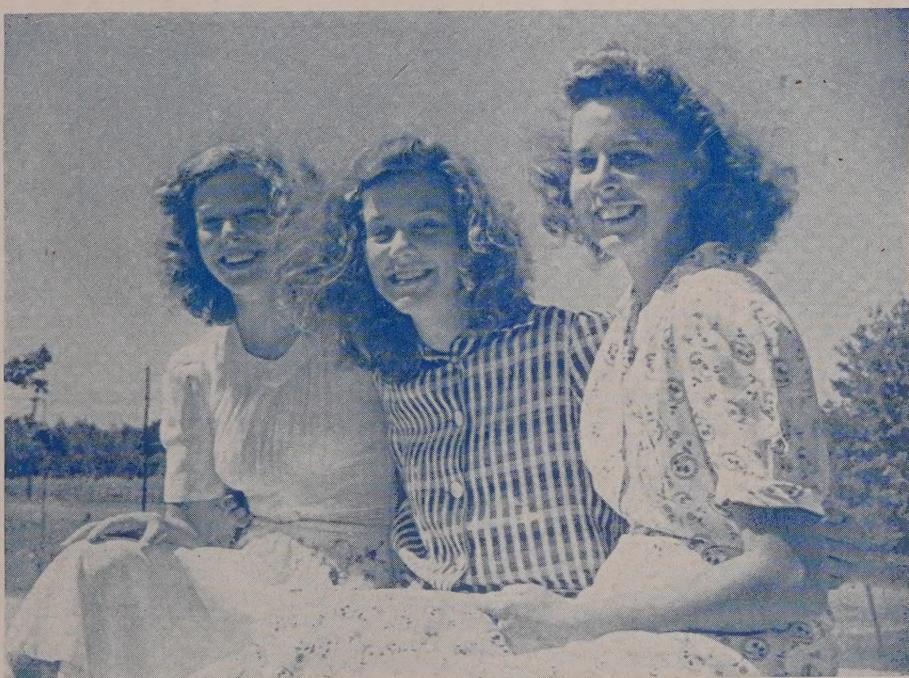


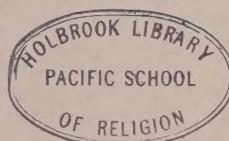
# INTERNATIONAL JOURNAL of Religious Education

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While summer suns are glowing across conference grounds  
Christian young people again this year will  
"Build today for a better world"



MAY, 1943



## The Best Church School In Town



April 20, 1943

Dear Bill:

All of us Church School superintendents want our own schools to be the best in town -- not for personal fame or glory but for the sake of spiritually growing boys, girls and young people.

In these days, when everyone is helping to achieve the Four Freedoms -- with religious freedom at the heart and center -- you and I must have for our own Church School the best materials with which to work as we build Christian character.

Our own denominational board of education has much fine literature and I know your denomination does too. We use everything our board sends us and then ask for more.

Bill, do you know about the Sustaining Membership Service that The International Council of Religious Education offers to Church Schools? The materials come out of the best thinking of leaders in 42 different denominations. We have had this service for six years and we would not be without it. If your school and church does not have it, be sure to look into it right away.

Then, too, there is an added incentive in being a Sustaining Member in the International Council. Our Church School, through this membership, is helping nationally to touch the lives of thousands of unchurched children and young people in the United Christian Education Advance. You know what this is, I am certain. About one half of the cost of each membership goes into national planning for all church schools in America.

You will not regret taking out a Sustaining Membership in the International Council. In fact, our schools, yours and mine, need to keep abreast of the times in religious education.

Yours for making our Church Schools and all others the best in town.

Sincerely,

A handwritten signature in cursive ink, appearing to read "George".

P.S. In re-reading this letter I see I failed to say that this Sustaining Membership can be bought for ten dollars a year. Just send a postal card, asking for full particulars. Address: Sustaining Memberships for Church Schools, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

# International Journal of Religious Education

Volume 19 — Number 9

May 1943

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ROY G. ROSS, General Secretary

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## *A Chapel for All Faiths*

THE CHAPEL of the Friendly Bells in the Trinity Methodist Church of Youngstown, Ohio, is dedicated to the noblest ministries of all faiths. Its Board of Control, comprised of Catholics, Jews and Protestants, symbolizes the brotherhood of man within the Church Universal. Services conducted by members of all faiths are held daily in the Chapel. Use of the Chapel is extended to members of the various faiths for weddings, funerals, and other religious meetings. The doors are open throughout the day. Any minister may use the Chapel at any time without charge, for any ceremony. The Chapel seats approximately one hundred and fifty persons. There is a fine organ with a small diapason chorus.

Six stained glass windows symbolize the ministries of the Church Universal through the development of biblical texts: The Window of all Classes illustrates the verse, "I, if I be lifted up from the earth, will draw all men unto me." The Window of All Races: "God hath made of one blood all nations." The Window of All Creeds: "Every knee shall bow to me, and every tongue confess to God." The Mental Window: "Thou shalt love the Lord thy God with all thy mind." The Social Window: "Thou shalt love thy neighbor as thyself." The Physical Window: "Thou shalt love the Lord thy God with all thy strength."

In the doors leading into the Chapel appear twenty leaded glass panels with symbols representing the Old Testament prophets and the four Evangelists.

*From The Symbolism of Trinity, by courtesy of the pastor, Dr. Schuyler E. Garth.*

# EDITORIALS

## A solid basis for temperance education

**I**N ATTEMPTING TO ANSWER the question, "Why do people drink?" one of the reasons most universally mentioned is that certain persons are likely to turn to drink in times of great distress, strain, and frustration. For a time, at least, they escape from their feelings of failure, of terrific pressure, of intolerable power arrayed against them.

Of course, the persons who seek this way out of their problem, are persons who lack resources. They lack a real awareness of God and of his purposes, and of his ability to help man rise above difficulties and be, in real truth, children of God. They are persons who have no high conception of man's own work, of his possibilities of becoming a child of God. In other words, they are persons without a vital religious faith.

In these times there are burdens, strains, stresses, temptations, frustrations greater than men have been called upon to bear in almost any period of recorded history. Families are separated, persons are living in dangerous conditions, they are lonely, the future is uncertain. The values which they have come to appreciate are apparently being disregarded by mankind. Under these circumstances, we need not be surprised to see an increase in drinking among the persons who do not have the steady support of a real religious faith.

In these times, it is incumbent upon the forces of religious education, far more diligently and intelligently than ever before, to work with persons in such a fashion that they will increasingly come to know God as the source of comfort and courage, and to have a high regard for their own possibilities and their own responsibilities as children of God. This is the surest safeguard which we can afford to growing boys and girls against the unusual temptations of the time into which they are growing.

There must also be given to these growing boys and girls specific help in understanding in advance some of the temptations which they are going to face increasingly and to prepare them specifically for meeting these temptations. They must know, not in isolation but against a background of their total religious education, why they should refrain from drinking alcoholic beverages. They should be taught clearly and definitely the effects of drinking alcoholic beverages upon the human system. This scientific information is essential. It is not, however, enough by itself. Young men and young women may say, "Well, even though it has these effects upon my body, I choose to drink because it offers me an opportunity to forget how difficult life is," or, "I'll take a chance for the 'kick' I get." To meet this situation, only a long term program of education is sufficient. Only a real consciousness of the importance of each individual in the sight of God can help these persons to make a choice which will preserve their powers intact for genuine service to mankind.

It is because of this fact that temperance education cannot be left to the secular agencies of health. Religious education cordially welcomes the cooperation of these

agencies and avails itself of the scientific information and the attractive health posters and pamphlets which are available through these various agencies. But it must go farther. The Christian religion has something to say on this subject for the very reason that it is the Christian religion. It calls men to be their best, to be children of God in the midst of a crooked and perverse generation, to lay aside every weight and the sin which does so easily beset us and run with patience the race before us, looking unto Jesus, the author and the finisher of our faith. The Christian religion demands more of men than negative refraining from evil. It demands the positive espousal of good.

The program of education in the Christian churches of our nation has at this time a tremendously increased responsibility for teaching temperance. This must be a positive temperance which recognizes, as its foundation, man's responsibility to God himself, on the one hand, and on the other hand, the availability of the help of God to meet the difficulties of life, not by escaping or retreating from them, but by facing them courageously and solving them in the light of the love of God and of the righteousness of God.

M. A. J.

## How include temperance in lesson outlines?

**T**HIS STATEMENT begins where the above editorial leaves off. Since the most effective temperance living rests upon an awareness of one's relation to God, then we must face this question: "How can we best use all our sources in Christian education—especially the Bible—in this kind of education for temperance?"

The Committee on the Uniform Series of the International Council has recently considered this question. It has recognized that there are two prevailing methods of treating temperance education in lesson outlines: one, to schedule a temperance lesson at regular intervals—say once a quarter—thus in most quarters interrupting the sequence of the lessons being studied for that quarter; and the other, to present temperance wherever it is directly related to biblical or other content material. Hitherto the policy has been to have a separate temperance lesson each quarter.

After long and careful consideration the Committee has decided that the most effective temperance education will get done if it is brought in wherever it is a natural outgrowth of the material of the Bible being studied. This policy covers other topical studies, also, such as world peace, civic responsibility, Christian family life and missions. The committee believes that in this way temperance will be rooted in the pupil's religious life as a whole. While scientific facts will be used just as in the other plan, they will be given their proper setting in the religious life; they will be related to the will and purpose of God, to the ideals of Jesus and to the Christian resources for living. Temperance will then be seen by pupils and teachers as a

natural phase of a well-rounded Christian life and not as something thrust into a regular series of lessons to which it does not logically belong.

The denominational editors who make up this Committee have become keenly aware of the tragic situation in regard to the use of alcoholic beverages at the present time. They are anxious to do more effective work in temperance education in the church schools than ever before, and have decided that the policy adopted would be the best way to do this. The new plan will go into effect with the Uniform Lessons of 1945.

(Incidentally, some good friends of the temperance cause have been disturbed by erroneous reports to the effect that since the Council was giving up quarterly lessons it was abandoning temperance lessons. The fact is that the Committee was merely changing one method in favor of another method of temperance education which it believed would be more fruitful. The Committee and the Council were, of course, in no way responsible for these inaccurate reports. Readers who have heard of such reports should keep in mind this information.)

The Council, in adopting this plan and the Committee report at its recent Annual Meeting, reaffirmed its historic position in regard to the evils of beverage alcohol and the liquor traffic. In order to make it clear that the new outlines do give an important place to temperance, it was provided that titles and descriptions of courses and lessons are to refer specifically to temperance wherever it is given attention. This will help to meet the natural concern of those who fear that less temperance is being taught because a temperance lesson, so titled, is not scheduled once every quarter. The Committee believes that under the new plan more actual temperance teaching on a sounder basis will take place.

### LET ALCOHOL ITSELF SPEAK!

I ride behind the steering wheel, in the blood stream of the drinking driver.

I give him a false sense of his security and power.

I lengthen the time it takes him to give an answer in action to the danger he sees ahead.

Through him I scatter wounds and death along the highways of the land.

I have proved in the accident statistics of the world that I am the tragic misfit in a mechanical age.

I destroy the happiness of little children, undermine the prospects of youth and weaken the peaceful security of age.

I paralyze the moral restraints that men and women have built up as their inner protection against the evils of life.

I strike first at the highest powers of the mind and thus progressively degrade man to the level of the beast.

I will yield my age-old sway over mankind only at the wise insistence of those competent to live without me and unselfish enough to deny me to those too weak to stand alone.

Thus speaks Alcohol.

P. R. H.

### See here, Mister Jones!

A BOY TALKS UP TO A MAN ABOUT TEACHING IN SUNDAY SCHOOL

*In these days when so many men teachers in Sunday school have gone to war, superintendents and pastors will find it helpful to pass this message along to men whom they want to teach—again, or as new teachers.*

**M**Y DAD used to call you George, but I suppose a youngster like me should say Mister. While Dad was living I heard him talk about you so much that you are just "George" to me.

My brother Otto knows you well. Otto has been like a dad to me for ten years or so. He and I were talking about our Sunday school the other night. He remembers the days when he was in that big class of yours in our Sunday school, when you taught the high school juniors and seniors. I remember tagging along with him to your annual dinner one time. Otto used to say he was glad he got through high school before you quit teaching. He thinks it was a fine thing for all our boys to have you those last two years before they went off to college and out into work.

We were talking the other day about those fellows—Jimmie Henderson, our debater, and Phil Hewitt, the star tackle. And you remember Geoffrey Shelton—the "bug" for mathematics, and my big brother Otto—there's nothing wrong with him. He says you just "grew" those fellows, Mister Jones.

And they liked you so much they started in on your trail—teaching in Sunday school—Otto and Geoffry and Phil and Jimmie. Otto says he got quite a kick last September one Sunday morning to see all those fellows sitting around the table at the teacher's meeting in the Library. He called it putting some young blood into the teaching staff. We talked about it in our family all dinner-time Sunday.

But see here, Mister Jones, do you know what? Every last one of those boys is gone now. You know where. Jimmie showed up one Sunday in October in a new uniform and then he was off to an officer's training school somewhere. By November the others were gone. And by Christmas some of our older men teachers were gone, too—even Mr. Hagerman (remember how long he taught?) And then Otto couldn't be deferred any longer on account of being the support of our family, and he has gone.

See here, Mister Jones—you can't go to war along with your boy Harry, but couldn't you come back and teach in Sunday school again? If you did it, I'm sure Mr. Brown would and maybe Mr. Seeley, Mr. Estey and Mr. Wallace. Perhaps some new men would take their cue from you—Mr. Spaulding, Mr. Johnson and Mr. Raines. We need all we can get, Otto says. Who is going to be my teacher when I hit the junior year in high school? (Maybe if these men took hold, more women would help out in other departments of the school.)

I wouldn't have thought of this last thing myself, but my pastor, when I was with him on a committee the other day (we kids are on committees in your Sunday school now) said that a lot of boys in our town are getting rough and rowdy around the streets. He thinks more men teaching in Sunday school would help. I told him what I have told you about Jimmie and Geoffry and so on—and about you, and he said that there were Jimmies and Geoffs and

*(Continued on page 17)*

# I believe in the Bible

By Walter Russell Bowie\*

**A**S A PREACHER, I have turned to the Bible innumerable times to find a message which might feed the spiritual hunger of men and women when they came to church. As a teacher, I have studied it and tried to interpret it. As a human soul, I have known that it had an authority which I could not ignore. And if I am asked now "whether I believe in the Bible," the answer is—"yes, and more and more."

That is not to say that I "believe the Bible," all its sixty-six books and its hundreds of pages, in the identical way in which I might believe a scientific encyclopaedia in which all the technical facts were laboriously brought up to date. The Bible covers a vast sweep of centuries and of evolving civilization; and along with what is timeless it includes also the ideas of men who had only the partial knowledge of their particular times. I go to the Bible not for informational minutiae, but for a message for life. I believe in it as I believe in the sun; not for the sake of theoretical analysis of all the elements in it, but to rejoice in the light that streams from it. I know that the sun turns the lonely darkness into the cheerful day, that it gives all things their color and their beauty, that it sets us free to find our roads and to walk in them. And that is what the Bible does.



The Bible in the first place is the great book of human experience. It is full of the records of men who came up against everlasting facts and had to deal with them—the facts of opportunity and responsibility, of joy and sorrow, of life and death. Some of them would be set down as good men, some of them as bad men, some of them—like most of us—as men of mingled possibilities who might turn either way. In them we see ourselves. If any of us genuinely wants to know what to choose and what to avoid, what makes a great life and what makes a life of tragic failure, we do not have to depend on academic arguments. We can see the facts exemplified in the unmistakable figures of the Bible.

Suppose there is a boy who has had great imaginations and ambitions, has seen these apparently smashed by cruel and irrational circumstance, and then has been tempted to throw up the sponge and let the fates which seem to have been so heavily against him batter him to surrender. He may feel an almost overwhelming moral loneliness, as though nobody else had known or quite could know what he is faced with. But there in the Bible, in the story of Joseph, of whom his contemptuous brothers said, "Behold, this dreamer cometh," is the record of one who was battered as he himself is battered, tempted to self-betrayal, tried as in a furnace, and yet morally unconquerable and

emerging in every way victorious.

Suppose there is a young man of fine abilities which promise for him, in everybody's expectation as well as in his own, a great career of leadership; but suppose he has the kind of pride and undisciplined thirst for power which can make him more and more unscrupulous in his will to dominate. Let him turn to the Books of Samuel and read the sombre story of King Saul. Suppose there is someone who wonders whether there is such a thing as an unswerving human friend. Let him read of Jonathan. Or suppose there is someone who feels the distress of conflict in himself, believing in high things yet knowing that repeatedly he goes off into the mire, and wondering whether there is anything that can make him the man he would like to be. Let him read of David, whose career had so much nobility in spite of its moments of unmitigated shame; and he will know to his comfort that a man may be judged at last not by his worst moments but by his best.

Such are only a few names of the great personalities of the Bible. "The time would fail" to list them all. But there they are, in the Old Testament and in the New—men who in their personal lives and in their relationship to a society and a nation showed the qualities which make the difference between failure and success.



As the Bible is a book of experience, so above all it is a book of promise and of hope. The people in it who struggle do not struggle alone. Always there is Another with them, and that Other One is God.

This consciousness of God runs all through the Bible, from the beginning to the end. At first the conception of God's nature and of his will is imperfect and inadequate, as of something "seen through a glass, darkly." But nevertheless the entire company of those who pass before us in the Bible have a dignity not possessed by the figures in ordinary histories, because they were continually measuring their own lives by something higher than themselves. In the grand words written of Moses, they saw the facts of their ordinary world as men who were also "seeing the invisible." They believed that God was concerned with them. His word in their hearts guided them, as it guided Abraham; it taught them what their destiny might be and what their duty was; and his strength took their weakness and made it strong.



Of course the climax of the whole Bible is Christ. The New Testament is the story of the one life above all others on this earth that showed what it is to be completely possessed by God. When men were with Jesus, they were sure of God—sure of the God whom they heard Jesus pray to, sure of the God they saw in his eyes, sure of the God who gave to him such strength and such attraction as no power of this earth possessed. And the supreme reason why we can believe in the Bible today is because these things we say about it are not merely words written on paper. They are a reality which can be put to the proof. That reality comes home to us when we remember Christ and think about him often. Then one day we realize that we are not merely thinking about him. We have begun to know him—to know that he who brings God in himself is with us, and that he is saying to us, "Henceforth I call you friends."

\* Professor of Practical Theology, Union Theological Seminary, New York City.

# Worship services for families

## A variety of programs for use in homes

THE FOLLOWING PROGRAMS give definite content for worship in the home. Homes vary greatly in the number and age of their members. Adults without children will probably prefer to read either from prepared devotional booklets or from religious books, and take turns in leading in prayer. Children, as they grow, can take increasing share in the service.

These services may be held around the fireplace, at the table, or at any place which seems suitable to the family. Perhaps some member will want to type or write out parts of the service for reading at the proper time.

## In appreciation of family life

By Mildred W. Cranston\*

THE FOLLOWING SERVICE is especially appropriate during Christian Family Week, May 2-9.

INVOCATION: (Either by the family in unison or by an adult member.)

Lord Christ, beneath thy starry dome  
We light this flickering lamp of home;  
Shepherd of mortals, here behold  
A little flock, a wayside fold  
That waits thy presence to be blest—  
O Man of Nazareth, be our guest.

(Author unknown)

SCRIPTURE: Philippians 4:4-8

POEM: (To be read by various members of the family.  
Divisions are indicated.)

### Dream House

Let there be within these phantom walls  
Beauty where the hearthfire's shadow falls;  
Quiet pictures, books and welcoming chairs;  
Music that the very silence shares;  
Kitchen windows curtained blue and white;  
Shelves and cupboards built for my delight;  
Little things that lure and beckon me  
With their tranquil joy!

And let there be  
Lilt of laughter—swift forgotten tears  
Woven through the fabric of the years;  
Strength to guard me, eyes to answer mine,  
Mutely clear.

And though without may shine  
Stars of dawn or sunset's wistful glow—  
All of life and love my house shall know!

Catherine Parmenter Newell<sup>1</sup>

\* Redlands, California.

<sup>1</sup> In *Poems for Life* published by Willett, Clark & Co. Used by permission.

### A LITANY OF THANKSGIVING:

We thank thee, O Lord, for this our home: for the love which has created it and which surrounds it; for peace and rest that refresh our spirits; for plentiful food and clothing and the warmth of fire; for all provisions for our material needs.

Response: *We thank thee, O Lord.*

We beseech thy blessing this day upon all those who are away from their homes and are thinking of them; for all the children of the world who suffer innocently; for the orphans, the sick of body and soul, the hungry and the shelterless.

Response: *We beseech thee to hear us, O Lord.*

We ask that thou wilt bless every effort towards peace, that homes may be again re-united; that the world will become one family in which all may dwell, without barrier of race or color, living in freedom and security.

Response: *We beseech thee to hear us, O Lord.*

CONCLUDING PRAYER: (This may be one of individual choice, or the following, read in unison)

*Lord, Behold This Family<sup>2</sup>*

Lord, behold our family here assembled. We thank thee for this place in which we dwell; for the love which unites us; for the peace accorded us this day; for the hope with which we expect tomorrow; for the health, the work, the food, and the bright skies, that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers. Let peace abound in our small company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and to forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and gaiety and the quiet mind. Spare to us our friends; soften to us our enemies. Bless us if it may be in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, and down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children to their sire, we beseech of thee this help and mercy, for Christ's sake.

## For the birthday of a younger child

By Edith Kent Battle\*

SCRIPTURE, read by the leader: Psalm 92:1-2.

LEADER: How wonderful is the loving kindness of God—in the morning, through the day, all the night! Let's sing our thanks to him.

HYMN: "For the Beauty of the Earth," verse 1.

LEADER:

This is a special day in our family. One of us is the birthday child today. All of us want to give him joy. A family can give many gifts of joy—little gifts and bigger gifts—gifts that cannot be wrapped up and tied with ribbons—gifts of loving ways and words and deeds—gifts of laughter and fun. Let's remember them today. There is a verse in the Bible that fits our special day.

THE BIRTHDAY BOY OR GIRL reads Psalm 118:24.

<sup>2</sup> By Robert Louis Stevenson.

\* Nashville, Tennessee.

**ONE OF THE OLDER CHILDREN:** Birthdays must have been days of gladness and loving remembering, when Jesus was a boy. (Reads)

Did Mary bake a little cake  
When Jesus' birthday came?  
Did Joseph carve a wooden toy  
And mark it with his name?  
And did his mother make him wait  
Till she could set it by his plate,  
And was he happy, just the same  
*As you are, on your birthday?*  
I wish I knew! But long ago  
When Jesus was a boy,  
They must have had some loving ways  
Of showing him their joy  
When he was eight, and nine, and ten;  
It wasn't very different then—  
Families remembered—just the same  
*As yours does on your birthday!*

—Edith Kent Battle<sup>3</sup>

**STORY:**

One morning, a birthday child went out-of-doors by himself. Over his head were high white cloud-ships sailing the blue sky-sea. The birthday child went skipping along, over green grass, under shady trees. He heard birds singing. A tiny feather floated down at his feet. He came to an apple-orchard, where trees were bending with rosy fruit. The orchardman smiled at him, and tossed him a fine red apple. When he came to his home again, the boy-next-door was by the gate. The birthday child divided his apple with him. As they ate it together, he thought: "What wonderful things for my birthday! Sky and trees and grass and birds and apples and friends and home! I think they are God's birthday gifts to me. I'm thanking him."

**LEADER:** All of us together may express our thanks to God, Giver of all good gifts.

For the joy of being together in our family—

**ALL:** *Father, we thank thee.*

For the joy our birthday child has brought us—

*Father, we thank thee.*

For the chance to help each other, to make each other happy—

*Father, we thank thee, all of us together.*

**HYMN:** "For the Beauty of the Earth," verse 4.

## For one parent and one or two children

By Ruth Hovey Johnson\*

**W**ITH THE UNSETTLED WORKING HOURS caused by war work it is not always possible for a family to join together in worship. It is nearly always possible, however, for one parent, perhaps usually the mother, to have some time with her children in which experiences of worship may take place. This may be at the lunch table, on a walk out-of-doors, or at bed-time. The following materials may be found helpful to catch the spirit of the moment and turn the children's thoughts to God.

### GRACES FOR USE AT TABLE<sup>4</sup>

#### *Morning*

Lord, bless not only meat and drink,

<sup>3</sup> From *The Pilgrim Elementary Teacher*, January 1937.

\* Clarendon Hills, Illinois.

<sup>4</sup> By Wilbur D. Nesbit. Published by the P. F. Volland Company. Used by permission.



Photo by Loder

Wonder at the beauties of nature leads to worship.

But what we do and what we think,  
So that from all our work and play  
We shall be better for this day.

#### *Noon*

Lord, bless this food that we shall eat,  
This bread that we shall break.  
Make all our actions kind and sweet  
We ask for Jesus' sake.

#### *Evening*

Lord, now our work and play are done,  
We have come homeward one by one.  
Bless whatsoever ways we roam  
So that they always lead us home.

### SPRING SONGS FROM THE BIBLE<sup>5</sup>

The following verses are especially meaningful during or following a walk when the beauties of nature have been enjoyed:

It is God that hath made us and not we ourselves;  
For how great is his goodness and how great is his beauty!  
He hath made everything beautiful in his time.

He telleth the number of the stars;  
He calleth them all by their names;  
He covereth the heaven with clouds;  
He prepareth rain for the earth.

Behold the fig tree, and all the  
trees; when they now shoot forth,  
Ye see and know of your own selves  
that summer is now nigh at hand.

### BED-TIME THOUGHTS

My children and I sometimes look out of our window after dark and talk about how God has put a moon and stars in the sky to shine not only on us, but also on our

<sup>5</sup> Arrangements by Olive Beaupré Miller in *My Bookhouse*, Volumes 1 and 2. Used by permission of The Book House for Children.

distant grandparents, cousins and friends. The following verse climaxes this strain of thought:

God watches o'er us all the day,  
At home, at school and at our play.  
And when the sun has left the skies  
He watches with a million eyes.

(Author unknown)

## For parents and young children

By Gerald E. Knoff\*

EVEN THOUGH CHILDREN are too young to read, they are not too young to take part in family worship service, and contribute to it. One theme which can be used over and over again is that of helping one another, gradually giving content to the Christian concept of "love."

Some adults say that "children are naturally selfish," and at times this is all too apparent. But little children do think of others and enjoy doing small services for their parents and waiting on those younger than themselves. At night before bed-time the mother or father may begin conversation by saying, "Who has been helpful today?" The first impulse of some child may be to begin to recite his own virtue. Such self-praise may easily be diverted by a comment, "Yes, that's fine, and we're proud of you. But tell us some of the helpful things Tommy did today. Do you remember that he . . .?"

The parent will be wise if he does not praise in too exaggerated terms simple deeds of helpfulness which in life must be done as a matter of course if the family is to live harmoniously as a unit. Parents who are likely to overlook children's generous attitudes need to acknowledge them more regularly. Those inclined to "gush" will do well to adopt a more matter-of-fact attitude.

Then go on to those who have served the family that day from the outside. Here again we must guard against sentimentality. The grocery boy brought the vegetables that morning, not because he wanted to be helpful, but because it was his job. (On another evening the family can talk about social interdependence.) But no doubt the parent can help the children to recall instances on which persons have done more than they needed to have done, and in the doing one or more members of the family have been helped. The neighbor who lent a hand when the baby was sick, the postman who helped recover the ball from the gutter, the friend who helped show father how to put in his vegetable garden, here were persons who helped "above and beyond the call of duty."

Then ask, "What do you suppose makes people do such helpful acts for us?" The answers will be unpredictable, to be sure, but it will not be long before an answer will come suggesting the concept of "love."

A Bible, preferably one of the modern translations, can be used at this point. First Corinthians 13:4-8 can be read, the description of love. The children may want to look at the passage in the Bible which is being read even if they cannot follow it.

After the reading is concluded, the family may sing a

stanza of a familiar hymn such as

For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth and friends above,  
For all gentle thoughts and mild,  
Lord of all to thee we raise,  
This, our hymn of grateful praise.

A prayer of three or four sentences may be made by one of the parents, including some of the experiences mentioned in the conversation. The children's own prayers may follow, and then good-nights exchanged.

## For parents and older young people

By Myrtle Harmon Hayward\*

THEME: Seek Ye First the Kingdom of God

SCRIPTURE: (Read in unison) Matthew 6:33, Mark 12:29-33

FATHER: Someone has asked, "Are you existing or living?"

Jesus was the greatest teacher of the art of living. All others who write or talk on this subject merely interpret what he taught. When Jesus said, "Seek ye first the kingdom of God," he was giving the basic principle of life. Elsewhere in his teaching he makes it plain that by seeking the kingdom of God he means being in harmony with God in one's personal life and doing all one can to promote the welfare of others. Only he truly lives who has one absorbing purpose which puts to the highest use all of his powers. The kingdom of God provides such a purpose.

Let us see how seeking the kingdom expresses itself in different phases of life.

SON: Seeking the Kingdom of God first in health.

One whose main purpose is promoting the welfare of others will study and obey the laws of health. He will never, by seeking the immediate satisfaction of the senses at the expense of future good, incur the debt that all who follow this path must pay. He will recognize the value in the advice once given in the *Journal of the American Medical Association*: "For giving the face a good color, get one pot of rouge and one rabbit's foot. Bury them two miles from home and walk out and back once a day to see if they are still there." He will echo the petition of the unusual prayer: "Grant unto me, O God, the holy grace of muscles that fail not, digestion that disturbs not, nerves that jump not, and answer thou this prayer, my Lord, in the regime of life that, by thy will, I make my own. Amen."

MOTHER: Seeking the Kingdom first in mental equipment.

He who seeks the will of God first in his life will never be satisfied with anything less than the best available in books, in friends, in recreation or cultural opportunities. For the Kingdom's sake he will want to bring to God "no maimed and worthless sacrifice," but a keen, well-trained mind, an enriched imagination, and the power to think straight.

DAUGHTER: Seeking the Kingdom first in personality.

(Continued on page 13)

\* Director, Bureau of Religious Activities, Iowa State Teachers College, Cedar Falls, Iowa.

\* Hinsdale, Illinois.

# **When someone is away at war**

**By P. R. Hayward**

**I**N NEARLY EVERY HOME there is at least one vacant chair for someone whom the war has taken away. Let the family gather around the table after the evening meal to celebrate their fellowship with the one away.

**LEADER:** One of our family is away because of the war. We will now share with each other some of most prized memories of the one not with us. (Parents, aunts, uncles, grandparents, brothers or sisters, could tell briefly something they cherish in memory regarding the one away; for instance, what I like best about him, the best time I ever had with him, the time he irritated me most—provided it can be told with a chuckle—what I would say to him if he were here now.)

**LEADER:** Let us now think about the things happening to him for which we are glad.

**READER ONE:** Absent one, I rejoice in the interesting new things you have seen: people on trains, fellow-travellers and comrades in arms, strange and lovely bits of scenery, new places in our country and across the earth.

**READER TWO:** Beloved One, I am glad for the new friends who these days are being grappled to your soul with hooks of steel, for I know that it is in fire that friendship is forged.

**READER THREE:** Absent but always present one, I rejoice that in a more difficult world you are testing out the value of the life we lived here together.

**LEADER:** And when you come again, if this be the good fortune of us all, you will find again what we have cherished together in this home circle.

**READER ONE:** We have cherished love for each other that stands all the tests of home fellowship.

**READER TWO:** Confidence one for the other and trust that each will live up to his own highest self.

**READER THREE:** The ideals of living that in this home we have shared and understood and tested out in life.

**FATHER:** Faith in your Christian manhood.

**MOTHER:** Confidence in the purity and unselfishness of your heart.

**LEADER:** Repeats Philippians 4:8

**PRAYER:** (by all) Thou God of all nations, bless thou the one of our number now absent on the serious mission of war. Grant patience when the new ways of life are hard. Vouchsafe courage in danger. May he be steady in victory, brave in pain, constant and unwavering in the face of death. Let thy love and wisdom be upon him and us and the multitude of friendly and enemy homes throughout the world where loved ones are away at war. And hasten thou the day for which we all dream

"When peace shall over all the earth  
Its ancient splendors fling,  
And the whole earth give back the song  
Which now the angels sing." Amen.

# **Conducting family worship**

**By Carl Kardatzke\***

**W**ORSHIP EXPERIENCES in homes provide unique ways for members of families to get closer together in their understanding and appreciation of one another. Almost all Christians want to have these experiences but they do not know how to begin. Some have neglected home worship because to them this meant using some particular form and they felt this form would not be adapted to their circumstances. On the other hand, there are many Christian people today who have the creative ability and the initiative to find fruitful ways of worshiping in their homes.

Methods of family worship vary widely. Such facts as age of husband and wife, age and number of children, religious background and present experiences of the members of the family, and the various forms of public worship in which they engage, affect the types of religious expression in the home. Worship at the table, for instance, is conducted in many ways. Helpful suggestions to enrich this experience are offered in the booklet on *How to Conduct*

*Family Worship at the Table*. (General Commission on Evangelism of The Methodist Church) As an aid to the formulation of prayers for a wide range of occasions and circumstances, Lulu Hamilton's booklet entitled *God Lives in Homes* (Bethany Press) is useful. The most recent booklet is *Family Loyalties*, Family Circle Programs for Church Night at Home,<sup>1</sup> which contains graces, prayers, litanies, stories, and topics for table conversation which can be used over and over again. Even though only a few elements of worship are used, there is within each element considerable variation of expression.

In order to get some first hand expressions of ways in which some families are conducting home worship, the writer asked several people to share their experiences. Farmers, ministers, office workers and others responded. The homes were chosen because they were known to be good examples in the community, and because they included children of all ages. It is not inferred that these ways of worshiping constitute the only or even the most important religious influences existing in these homes. The part that good mental hygiene, firm but gentle parental control, high ideals and other influences play in a Christian home is not depreciated here. The quotations which follow are given to show what some families have done, and what some others are doing now, to carry on the more formal aspects of religious expression.<sup>2</sup>

<sup>1</sup> Published by the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, 10c. Also available from denominational and state and city council headquarters.

<sup>2</sup> Most of these quotations are taken from a booklet entitled *Ways of Worshipping in Our Homes*, by Carl Kardatzke and Harold L. Phillips. It may be ordered from the Board of Christian Education, Anderson, Indiana, for five cents a single copy, or three dollars a hundred, postpaid.

\* President, Board of Christian Education, and member of Committee on the Home of the Board, the Church of God, Anderson, Indiana.

1. "We have three small children with whom we are having many happy experiences of worship together. In our day-to-day handling of the children's questions and in helping them to learn to live together in a Christian manner, we have received valuable aid from Mary Odell's book entitled *Our Little Child Faces Life*. (Abingdon-Cokesbury Press.) At the table we take turns saying grace. The youngest child, aged three, says a memorized prayer sometimes, or makes up her own prayer of thanksgiving. There is a brief prayer poem on a wall motto near the table which we all say together at other times. Occasionally we sing "Father, we thank thee." In the evening we read from one of the story books. We may begin with nature stories, but usually we conclude with a Bible story or one that has some definite suggestion of character building in it. Sometimes their father tucks them in bed and says a short prayer after the children say theirs. We need to remind them often of things they should include in their prayers, or they get into a rut. A number of times lately we have used Bible pictures in connection with the reading of a story suited to the picture. After the story is read the children seem eager to ask questions about the picture and comment on it."

2. "It is impossible for us to have our worship together in the morning, since only two of the family (father, mother, fourteen-year old daughter, two-year old son) eat breakfast together. Father and daughter are not home for lunch and often someone is away at the regular bedtime. Our solution is a planned five-minute service around the dinner table. The three older people take charge in turn, reading a paragraph from a book or article, a poem; a song (frequently a song the baby hears in Sunday school), and always one or more verses of Scripture. Prayer includes world affairs, friends young and old, the church, and each member of the family. The five-minute interlude, short but meaningful, binds the family circle in a close and sacred fellowship."

3. "In our family worship we have used such helpful magazines as *To-day* and *The Upper Room*, as well as reading from the Bible itself. Sometimes our family prayer has been preceded by a short discussion of our problems in facing life. In the leading out in prayer we all have part, but not in each devotional period. Sometimes there is one prayer and sometimes two, and sometimes we all take part.

"Some of our richest experiences have been of a more or less spontaneous nature, when we have knelt with our son by his bedside, or have prayed with him in the midst of a walk in the woods or along some river path."

4. "When our two daughters were small we used a Bible story book to good advantage. We read the stories to the girls one day and asked them to tell the story in their own words the next day in family worship. It was surprising and gratifying to see how interested they were and how much they learned and retained.

"Since the girls are gone my wife and I read the daily meditations in the *Christian Herald*, the Sunday school lesson for the following Sunday, or some passage from the Bible. Of course, we have always made the prayers one of the main features of family worship. We have made it a practice to deal with practical things in our prayers, not praying merely in generalities. The children were taught to pray about their immediate problems and



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Making "a joyful noise unto the Lord" in the home.

difficulties. We found, too, that singing an appropriate song often served the purpose quite well. Sometimes the time was spent in discussing some problem and offering suggestions and advice. Following this with prayer proved quite effective in giving the desired help."

5. "In our worship we quite often have a family quartet, mother, father, and two boys, six and ten years old, taking part. We sometimes use Scripture passages, often given from memory, or read from the Bible. We often use a Bible story. We use poetry occasionally from *Little Children's Prayers*, *My Own Book of Prayers*, and other sources.

"We vary prayer considerably. Sometimes only one prays, sometimes two pray, sometimes all pray short prayers, and sometimes all pray the Lord's Prayer in unison. Often we sing a prayer, such as 'Father, We Thank Thee for the Night,' etc. Other songs we use are 'Savior, Like a Shepherd Lead Us' and 'O Master, Let Me Walk with Thee.'

"The children sometimes plan our worship. They feel it is as much theirs as ours. We allow spontaneity. Many, many questions are asked by the children during worship and we try to answer them then. Some relate to the story being read, but many relate to current events such as the war, or specific problems the child is meeting. We recently began having a weekly family council on Monday evening in which to conduct family business. This council includes prayer and may at times include more materials of worship.

"Occasionally we share ideas or feelings with each other, somewhat like the 'testimony' idea. These are very original and not stereotyped."

6. "Perhaps one of the most impressive family worship experiences we have had lately was begun by each member of the family mentioning one thing for which he was especially thankful. Even the baby, three and a half years old, expressed herself as being thankful for her daddy. Very naturally, a prayer of gratitude followed.

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# The children's own Children's Day

By Ella Pittwood\*

**I**T ALL BEGAN at a teacher's meeting in March, when someone asked, "What are we going to do about Children's Day?" Ideas didn't come quickly. All were recalling the traditional observance of the past several years—children speaking pieces and singing for the adults' enjoyment, or a young boy in the pulpit at the church service.

"Let's have something different this time," offered Alberta. "Couldn't our children have a day for themselves, rather than trying to entertain adults; make it a *real children's day* with our boys and girls the hosts to other children—a party, perhaps, on Saturday afternoon?" The idea clicked and a primary teacher and the junior superintendent were asked to present the idea to their departments.

In the junior department, the worship theme since February had been "Juniors helping create peace by being friendly to everyone." This unit would end with the last Sunday in May. "Would not a friendship party with a different racial group be a grand climax for this unit?" thought the superintendent. "Perhaps we might combine such a party with our Children's Day plans."

The first Sunday in May, the junior worship theme was, "Friendship with Negroes." After a short resumé of the life of Booker T. Washington, the group was asked how they might show friendship for Negroes in their own community, Oak Park. At first there was silence, but when the leader asked, "Might we give a party for a group of Negro children?" there were interested nods. When she asked if they would like to plan the party for their Children's Day observance in place of the usual "pieces," there was eager assent and ideas and plans came thick and fast. After deciding they would invite the children from the South Side Christian Church of Chicago, a Negro group of their own denomination, they dictated a letter to the guests, inviting them to a "Children's Day Friendship Party"—from 2 to 5 o'clock, on Saturday afternoon, June 8.

Then discussion started on how the children would be brought to the church. "It's a long way from their church to ours; how will they come?" It was finally decided that some of the fathers and mothers could go after them in their cars. "And it would be nice to give them something to take back home with them." The best suggestion about this was Mary's: "There will be lots of flowers; we could give them each a bouquet." Then there was the matter of games. "If it's a nice day we can play outdoors on the lawn, and have a ball game!" In regard to food: "We want to have some nice refreshments—something like a picnic!" It turned out later that for refreshments everyone wanted "weenies," buns, potato-chips and ice-cream dixie-cups. Robert thought each one in the department ought

to bring ten cents apiece—"to help pay the expenses of the party, then it will seem more like our very own and not just the Sunday school's," and the group voted it. The superintendent suggested committees be appointed to work out details, but the children thought it would be more fun if all plans were made in the departmental group. When the group met again special responsibilities were assigned.

"What system should we adopt to serve such a big crowd quickly and efficiently?" the leader asked. One of the boys thought the food could be placed on the table cafeteria style and all line up in two lines—the guests in one and the hosts in the other. "Then as we come together at the table we will be with a visitor, who will be our partner, and we can take him to a nice place on the lawn to eat," said Sally.

The oldest class of boys was appointed as a committee to take care of the base-ball game and necessary equipment, and the corresponding girl's class made up a game com-



Jumping rope was one of the games planned for the girls.

mittee. Each girl took the responsibility of planning and conducting two games, one for outdoors and one suitable for indoors, in case it rained.

The children wanted the guests to see their departmental room, and plans came about quite naturally for a worship service at the close of the party. One representative from each class was chosen to meet the leader on the following Saturday afternoon to plan this service. The picture, "The Hope of the World" by Copping was selected and placed over the worship center, "because it shows the different nationalities, and especially the Negro boy right out plain. It will help our guests know how important we think they are," said Bud. After considerable thought, "Building Friendships" was chosen as their theme. Melville offered to be responsible for the prayer, and read through three different ones for children about race relations and friendship and made his choice, saying "I like the first one best, because it sounds so much like us!" David was asked to give a poem or short story about friendship, and found a poem himself which he insisted was better than anything the leader suggested. They decided that each one should have his guest next to him, "so the colored children won't all be next to each other," as Patty said. After plans for the worship service were settled, they went to the office and hung over the shoulder of their superintendent while the mysteries of cutting a stencil and mimeographing their

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\* Superintendent, Junior Department, Austin Blvd. Christian Church, Oak Park, Illinois.

**W**HAT do these people know about democracy?" "Absolutely nothing."

The question was asked by a visitor to one of the Southern American countries which these days is being pleasantly called one of the twenty-one American republics. The questioner referred to thousands of people along the streets of a large city. The answer was given by a government official of that country. Why was that negative answer, "absolutely nothing" so positively given? Simply because the rank and file of the people have not yet learned the basic elements of democratic living. It is easy to call a country a republic, or a democracy, if it has a constitution which provides for selection of government officials by the people. It may be quite another thing for such a country actually to be a republic or a democracy.

It is not necessary here to define democracy in full, for some of its ingredients are obvious: a respect for persons regardless of social, religious, or economic status; an active sense of personal, individual responsibility; skill in participation in group deliberation; and skill in group management of action by both the group and by individuals, such management being consonant with the fullest practicable liberty and responsibility for the individual. Fundamentally, democracy is something within the individual; it is a certain type of attitude, of knowledge, of sympathetic understanding, of skill in cooperative living. It is something far more basic than a form of government. True democratic government is derived from the inner life of the governed.

#### **Protestantism and democracy**

The Christian religion makes for democracy primarily because it recognizes the existence of one God as the God of each and every person. There can be no place in Christianity for the worship as God of some earthly emperor or dictator.

Christian education at its best has a significant contribution to make to democracy. Emphasis is placed upon the responsibility of the learner and upon the identification of pupil and teacher in a common learning process. Independence of thought is countenanced and often encouraged (the degree of encouragement depending, of course, upon the ability and breadth of view of the teacher). Protestantism in general and Protestant Christian education in particular are helping to develop democratic living. This is most clearly seen when Protestantism is compared with some priestly cult or religion. Protestants emphasize the priesthood of all believers, placing no one between the average man and God. They have not accepted an infallible church to declare exactly what they shall believe, and most of those who consider the Bible infallible allow for some differences of interpretation. The management of the affairs of Protestant churches and church groups is recognized, in principle at least, as the responsibility of all the members in collective action.

This is not to say that values are entirely absent from such a church as the Roman Catholic; but it is to say that the Protestant Church does more to nurture democracy than does the Roman Catholic. This is important to note in these days when the sending of Protestant missionaries to so-called Catholic countries in being questioned in some uninformed quarters.

Just now there is wide-spread interest in a more stable

# **Protestant missions and democracy**

**By Forrest L. Knapp\***

and righteous world order. The strengthening of democracy is being emphasized as a means to the prevention of control of national governments by unscrupulous demagogues or military castes, and also as a means of bringing about constructive and cooperative world government. Democracy is not a prefabricated house to be built in a day in every land of the earth; it is a plant which must grow, and which will vary in its individual characteristics according to soil and climate. This plant must be further cultivated in such countries as the United States and Great Britain, and it must also be grown in other countries.

I am convinced that from the standpoint of the need for democratic world order, even apart from the greater Christian reason of concern for individual fellowship with God through Christ, the foreign mission enterprise must be maintained and strengthened. Decreasingly will it be "foreign" missions, and increasingly will it be "world" missions, but the effort expended should be greatly enlarged.

#### **Illustrations of Protestantism's contribution**

Some specific illustrations may serve as reminders of what is going on. Most of them are in the broad field of Protestant Christian education and were gathered while I was in South and Central America and Mexico last year and the year before. There is nothing startlingly new in these illustrations; their significance lies in the fact that they are quite within the regular pattern of Protestant experience.

In the summer of 1941 several of us attended the Sunday evening service in a small church in Mexico. It was the occasion of the monthly business session of the church. The pastor presided, but members of the congregation took part. There was obvious a sense of individual responsibility and of readiness to reach group decisions. It was then I sensed, more than I had before, how important is the leaven of Protestant influence in sowing and nurturing the seeds of democracy. A few days later a leading Mexican Evangelical, in his address of welcome to the International Congress on Christian Education, said the Evangelical (or Protestant) movement had been influential in stimulating the great social revolution in Mexico which has been steadily giving the people the possession of their own country and their own souls.

Training programs for pastors are preparing leaders for democratic living. One of the missions in Bolivia annually holds a three- or four-weeks' institute for Indian

\* General Secretary, World's Sunday School Association, New York City.

pastors. The pastors are laymen from various communities who are selected because they are considered able to help in teaching others the way of Christ. Each is taught, during the institute, as much as he can learn, this being in some instances only a single parable. Then they return to their several communities to teach others during the ensuing year what they have learned in the institute. There they are, out there most of the time without the help of a missionary or ordained priest or pastor, carrying definite responsibility for service in the community. By their fellows they are not looked upon as being sacred persons but rather as teachers. An institute for Indian pastors in Guatemala centers most of its curriculum in the Sunday school, and they go out two by two each weekend to use what they have learned. And their task is to develop local responsibility.

A minister in Haiti described how he seeks to help spread the Gospel throughout the rural communities. Although he has more than enough to do in serving his city church, he finds some time to start groups of learners in the country. He brings together a few interested persons and appoints one of the ablest among them to be in charge. Then that one, if unable to read, seeks someone who is literate and asks him to read the Bible to the group in each meeting. Thus a few lay persons, inexperienced and with no superior officer present, manage a simple educational project.

This situation suggests another contribution of Protestant missions to democracy—the elimination of illiteracy. There cannot be adequate individual responsibility and participation in the local or world community without education. And the Bible societies and denominational missions have done an amazing amount to put unwritten languages and dialects into written form, and to make the Scriptures available to the people and to teach the people to read them.

Interdenominational cooperation among Protestant forces in Latin America is working for democracy. Brazil has its Confederation of Evangelical Churches, including a Council of Christian Education. The recently received report of its last annual meeting records the names of delegates from each constituent body. It tells of the actions taken following deliberation in committees and plenary sessions. And it reveals the democratic principle in action. No single officer can issue decrees to be obeyed by all; all may have a voice in determining outcomes; and each is responsible for the success of the organization. Similar values are inherent in the nature and plans of the new Council in Peru, the Council in Mexico, and the new Council in Chile. In one of the countries, it was unwillingness on the part of the head of one mission to associate with persons of differing mind which prevented the formation of a council. The other Protestant leaders manifested their democratic spirit by avoiding a public clash and deciding to move along in informal and more limited fellowship until a riper time arrives.

One of the older national, interdenominational agencies in Latin America is the Argentine Federation of Evangelical Youth Leagues. It works primarily through regional federations which in turn are composed of local societies. While I was in Buenos Aires, an informal session of some of the officers and members was held. A question of considerable importance was presented for discussion, and it was discussed with the fullest freedom. Strong dif-

ferences of opinion were revealed, but the chairman and the group as a whole kept an entirely satisfactory balance between individual expression and orderly procedure. Mutual respect and the right of each mind to its own views were pleasantly and effectively combined.

These brief descriptions of normal activities are illustrations of what I think is a major service of Protestantism and Protestant Christian education to democracy. They are from Latin American countries where a non-democratic tradition in both church and state has generally dominated. Many other illustrations could be added. As the best minds in these countries continue to seek to make the life of the people and the governments more democratic, they will have a notable asset in the work of the Protestant churches. The educational aspect of that work is not least important. And of first importance is the fact that the Christian religion itself, as interpreted by Protestantism at its best, provides the corner-stone for democracy.

#### **Imperfections exist**

It must be said, unfortunately, that some manifestations of Protestantism are lamentably imperfect. There are dictatorial teachers in Sunday schools and in day schools. There are prima donna preachers who demand the center of attention and authority. There are denominations which refuse to cooperate with other denominations and which teach their people that interdenominational co-operation is a sin. And one finds some officers of interdenominational bodies who are distinctly undemocratic in their ways of working.

In general, however, anyone who desires a democratic world order will do well to give hearty and tangible support to the Protestant world mission. Within that world mission is the movement of Christian education which can be especially fruitful in democratic living and action.

## **Worship Services for Families**

*(Continued from page 8)*

This means putting one's self in tune with the rhythm of the universe. It is opening our lives to all that is harmonious, fitting and beautiful. Jesus' life illustrated this harmony. In his love of little children, of flowers, of birds and of people, we see how this was true. He knew the secret of charm, of making friends. Insofar as we put the Kingdom of God first, thoughts of self are crowded out and we will have that deep interest in the happiness of others which underlies all rules of courtesy and charm.

**ANOTHER MEMBER OF THE FAMILY:** And to seek the Kingdom first includes *the spiritual life*.

We will avail ourselves of the means of realizing our deepest desire. Our lives will be enriched by prayer. We will use daily some devotional book to aid us in finding the most helpful parts of the Bible. We will join our friends in worship in the church and appreciate the stimulus to higher living to be derived from its fellowship and work.

We will realize that these blessings are not merely for our enjoyment or to secure us a ticket to happiness in another world, but to strengthen us to do all within our power to aid every cause which is seeking to answer Christ's prayer, "Thy kingdom come. Thy will be done."

**ALL:** The Lord's Prayer.



Detroit Free Press

Vacation School in tents affords an experience dear to the heart of children.

# Vacation schools in tents

**"Try again" principle results  
in successful schools**

**By Alice L. Goddard\***

OUR PLANS for tent vacation church schools began in Chicago at the 1942 Annual Meeting of the International Council of Religious Education, when a group of Detroit people were challenged to think seriously about the religious needs of children in new defense communities. One conclusion was reached—vacation church schools on a high educational level must be conducted.

#### Financing the schools

The only drawback was the lack of a budget item for this purpose. The churches nearest the areas were already strained beyond capacity and the Detroit Council of Religious Education had no funds for this purpose. After conferring with leaders in other new areas, the interested group decided to raise the money through a special drive.

As frequently happens, the women were the first persons approached. Several women interested in dislocated groups, including the Committee on Migrants of the Detroit Council of Church Women were asked to consider this need. It was difficult for one or two present to realize why we should provide religious opportunities for these children who in many cases came from homes where supposedly high wages were being received for war work. This committee

decided to answer this and other questions for themselves by a visit to one of the largest of the new communities. A minister and a social worker in the area acted as guides and interpreted conditions. Convinced of the needs, the committee returned determined to act. Ninety letters were sent out over the committee members' signatures to key women in the various denominations. Interest waxed strong and as a result of the letters and the forthcoming work of these women, sufficient funds were raised not only to carry out the summer program but to conduct a spot survey in the fall to determine further procedures. Some feared this project would result in decreased giving to other sources but this was not the case; these women accepted this as a "plus" item.

#### Early plans fail

The original plan was to secure a vacation church school worker cooperatively with one of the denominations who, in addition to organizing schools within established churches in the city would work part time in the defense areas. To assure trained leaders and good schools, the worker began her efforts the first of May. The first attempt was to provide interdenominational schools in three USO civilian centers. Leaders were secured and trained, programs were determined. At the same time these leaders were trained to do a more effective piece of teaching in their own church schools, also in defense area regions. The denominational schools were held prior to the interdenominational ones. In this and other communities plans were laid for co-operative approaches to the newcomers. Joint publicity was developed, this publicity being very helpful later in tent schools. Then word was received that for several reasons the USO could not let us use their buildings. Only two choices remained—tent schools or schools in public school buildings. In two areas where work was needed no public schools were available and the tents were used.

In the meantime, due to illness, the chosen worker had to give up the work and a local children's worker agreed

\* Director of Religious Education, Detroit Council of Religious Education, Detroit, Michigan.

to supervise the schools. When it was found that there was a possibility, later in the season, of holding schools in the USO buildings, it was decided to hold the tent schools in two other defense areas. Two second hand 10 x 12 wall tents were secured from a tent and awning company. A real estate firm loaned us the land. Assured that there would be no question of the use of the property for this purpose, the supervisor enlisted the aid of her family and proceeded to pitch the tent on the allotted space. Hardly had the first stake been driven, with the resultant assembly of boys, before the township deputy sheriff appeared and prohibited any further procedure. In the meantime an interested minister had brought his troop of Boy Scouts into the community and distributed publicity to every home announcing the opening of the school on Monday. Now on Saturday we were forbidden to pitch tents. It seems the real estate people had cleared through the wrong officials. Not easily daunted, the supervisor visited every township officer, the members of the school board and other public officials. Their one big concern was that we might be anti-American. The Detroit Council of Religious Education meant nothing to these people, most of whom were from outside of our Detroit church circles. The point of persuasion finally was the fact that the supervisor's husband was an army intelligence officer.

Due to transportation the leaders we had expected to use in the schools originally planned were not available. Furthermore, since it was not safe to leave equipment in the tents, a minimum of chairs and tables was necessary with a maximum of carrying everything back and forth in cars. Leaders must necessarily be women physically able to work under such handicaps. Various churches were approached and workers finally were secured and trained for this particular type of work. As the schools progressed some local people were also found who were willing to help.

#### **Portable equipment; flexible organization**

The equipment was unique. For the Beginners a couple of army blankets spread under trees made an excellent room. A stump or an orange crate under a clump of trees was a fine junior high workshop. The tents were used for worship training, story telling, rest time and the quieter activities. There was sufficient play space around the tents although the tall grass had to be tramped down during the first session. Due to the rough stubble left thereby it was found unwise to cut it. There were three tables used, one a folding card table, and the other two were large drum heads set on orange crates. These drum heads were too heavy to be easily confiscated and could therefore be left overnight, along with several heavy boxes which during the school period served for worship centers, storage boxes, and work benches. Scissors, crayons, and similar working materials were packed in portable boxes which were easily stored in the automobile trunks. Pictures and other visual aids were mounted on folding cardboard screens or on mounts that could be attached to the tent stakes. Everyone sat on the ground or on canvas or old blankets. Two or three folding chairs were available for use when keeping records, enrolling pupils, or talking with parents or visitors. However, when the parents visited the school on the closing day they too sat with the children. Saws, hammers, and paint were likewise transported. In spite of the equipment deficiency a complete vacation church school program, based on cooperative texts, was

carried out. Beyond doubt this was due to the ability and ingenuity of the leaders and particularly of the supervisor.

Because toilet facilities were lacking and drinking water was limited to a thermos bottle supply, the time of the school was shortened to two and one-half hours. We are frequently asked what we did in case of storms. Fortunately we had no rains during the day and the ground chosen was high enough to dry quickly after some very heavy rains during the night. If a bad storm had arisen the children could have been rushed home quickly. Because our tents were too small to care for storm needs, parents were notified that in case of a steady rain during the morning the children were not to come.

In both communities where tent schools were held, the tents themselves and the large oil cloth vacation church school sign were molested at first. In the one case, Boy Scouts who collected as the tents were being pitched came to school the first day and told of driving away molesters on Sunday. They offered to guard the tents and incidentally became the recruiting squad, especially for the junior high department. In the other location, junior boys in the school were on guard at first although later an older boy was paid a very small sum for this purpose. This molesting of the tents was not due to the type of neighborhood but rather because tents are always enticing.

#### **Attitudes of parents**

As mentioned previously, publicity was distributed in both locations by Boy Scouts from churches in areas not too remote. However, the printed publicity lost much of its value because many of the people were not familiar with our organization and did not want their children to attend a school of which they knew nothing. Hence a woman was secured to do house-to-house visiting, with excellent results. The tents in themselves were fine publicity. In spite of the fact that some people—not in the defense areas—were critical of the lack of dignity in using tents the leaders were convinced that to the children they provided a normal, natural atmosphere that removed all feelings of a school experience and contributed to a life situation. The average attendance in these schools remained exceptionally high, and the children begged us to keep the schools open through the rest of the summer.

One difficulty experienced was that the children constantly brought baby brothers or sisters in carriages while their mothers seized the opportunity to get away for a short time or while their fathers slept. This continued in spite of all our efforts to discourage it. Where there was no choice but to care for the babies, the older brother or sister was made responsible, the carriage was put in the shade, and frequently friends took turns helping when real care was needed. In the same way, very small children, walking but of pre-school age, had to be given special care. One leader supervised this special care.

Parents were particularly grateful for the schools and in one area several came to confer with the leaders regarding problems with their children. They deplored the lack of a church and its influence in the community and urged continued work. All in all, we felt well repaid for our efforts. Certainly tent schools are by no means ideal but they do provide one way of extending Christian teaching and surely afford an experience dear to the heart of every child.

# The churches and young farm workers

By Frank W. Herriott\*

THE CHURCHES face a new opportunity this summer in those areas where non-farm youth are to be used to help the farmers raise and harvest their crops. Food is increasingly necessary, not only for the armed forces, but for citizens at home and for the relief of starving peoples. And yet the nation's farm labor supply has already been reduced by nearly two million workers.

To meet this critical situation an appeal is being made to the older high school students—including under certain conditions those as young as fourteen years of age—to make up the labor shortage. The Federal Government is suggesting "Victory Farm Volunteers" as the name for these youth groups. Recommendations as to procedure will be offered to the Agricultural Committee or other organization which has been set up in each state to deal with the problem. The terms of the plan may vary somewhat in different states. In a local community several agencies may be involved. The County Agricultural Agent will doubtless do the investigating as to numbers needed and may do the actual placement; the high school may be the recruiting and training center; and the Agricultural Committee of the Defense Council may be the group to coordinate the efforts of all engaged in the project.

There will be three ways of using the town and city youth. Some will live at home and be taken back and forth to work each day. This is spoken of as the "day-haul" plan and will be used especially in areas where large numbers are needed to save perishable crops. A second plan for providing large groups of workers for fruit and vegetable harvesting is that of housing them away from home in labor camps, or of drawing upon groups living in established youth camps in the vicinity. In the general farming areas, the young people will go out singly or in small groups and live in the homes of the farmers, in some cases returning home for weekends.

## Possible values and dangers

Properly managed, this work on the farms may be a happy and constructive experience. It offers a genuine share in the national enterprise, with the opportunity to assume responsibility for a hard task and to see it through. Outdoor life can build up body and spirit; work on the soil can bring city youth closer to vital life processes. A summer on the farm may deepen appreciation and respect for the farmer and for rural life generally. Life in a farm labor camp offers possibilities for valuable training in democracy, where responsibilities are shared,

and where leisure time brings enriching group activities.

For such outcomes, careful planning and supervision are essential, for this same situation carries possibilities of an entirely different nature. Disappointment and disillusionment may be the result of enthusiastic enrollment of more workers than can be used, especially in those sections where fruit and vegetable growers use a labor surplus to keep wages down. The lack of proper safeguards in such matters as safe means of transportation to and from the fields, the adaptation of work hours to the abilities of young workers, and the maintenance of other minimum health standards, may impair the health of eager but inexperienced youngsters. The lack of sympathetic supervision when the job is new, the instructions not clearly understood, or the work unexpectedly difficult, may mean that the young worker gets so discouraged that he quits the job. The lack of group leadership which can promote a high level of group spirit, morale, and idealism may mean that workers are inefficient, neglectful, produce discipline problems for the farmer, and get fired. Unsupervised leisure time for a group of high school boys and girls housed in a farm labor camp is apt at best to be dull, and at worst to be a moral hazard.

## Responsibility of youth-serving agencies

The primary concern of the state and national agencies in promoting enrollment of non-farm youth in wartime agriculture is necessarily that of saving the crops. It is the obligation of leaders in the youth-serving agencies of the community to be equally concerned about physical, moral, and spiritual values for the young people involved. The leadership and supervision for the groups who enlist in the farm program must be furnished largely by the private community agencies. Here the churches have a definite opportunity and responsibility.

The nature of the contribution which the Christian church can make to youth in this situation must be carefully considered and earnestly undertaken, to the limit of the leadership and other resources which are available or which can be discovered. Some groups are planning to carry on "Work Camp" projects this summer, not as units of the Victory Farm Volunteers, but as services in particularly needy or neglected areas. They feel their distinctive contribution to be that of offering youth opportunities for work which is not necessarily "popular," to which a person must be drawn by deeper motives than, "This year it is the patriotic thing to do." Such camps will seek to develop, by working and worshipping together, a deep and sustaining fellowship, sincerely attempting to meet the requirements for Christian living in a nation at war.<sup>1</sup>

## Training leaders; supervising work

Other church leaders in areas where large numbers of youth are being enrolled in the farm program will relate their efforts directly to that program. They may render service at several points: They may help to meet the most urgent need by discovering and helping to train group leaders for this particular job. New sources for leadership must be tapped. With some groups, women have done excellent work. Older young people can be

\* Associate Professor, Department of Religious Education and Psychology, Union Theological Seminary; Acting Staff Associate for War-Time Services, International Council of Religious Education.

<sup>1</sup> While other denominational groups provide such opportunities, one good source of information regarding them is The American Friends Service Committee, 20 South 12th St., Philadelphia.

trained to help. Training sessions will be important, where details of the farm and camp arrangements can be discussed, the minimum health and welfare standards can be explained, and methods for guidance toward a rich summer experience can be studied.

A second contribution may be that of organizing into church units those from the local church who have enrolled in the farm program. In some communities, the recruiting agency will give permission for such grouping where the church is to furnish a leader for such a group. In other communities, leaders will feel that there is a gain if the groups are organized on a more inclusive inter-church or inter-faith basis. In either case, there will be an initial gain if the group members have become acquainted, have developed an esprit de corps, and have come to feel that they hold certain standards and ideals in common.

Church leaders may share in the training and preparation of the youth in these work groups in advance of their going to the farms. Much can be gained if there is full understanding of the nature of the farm job, and if some of the deeper significance of the whole enterprise is felt.

In our participation in the planning or in the supervision of this youth work on farms, it is essential that those representing the church insist upon the maintenance of minimum standards for health and welfare. These standards have been carefully worked out by the Children's Bureau, and can be obtained either through the Agricultural Committee of your local Defense Council, or from the Children's Bureau, Department of Labor, Washington, D. C. Ask for the pamphlet: "Guides to Successful Employment of Non-Farm Youth in Wartime Agriculture."

A final contribution which local church leaders can make is the promotion of joint action among community agencies. From the beginning, join forces with other churches, with other youth-serving agencies in the community, such as the Scouts or the Christian Associations, and relate your efforts to what is being done by the Agricultural Labor Committee, or whatever it is called locally. Even if there is no definite joint action, careful clearance is necessary, so that all those concerned know what others are doing or wish to do, and all can work together as one team.<sup>2</sup>

<sup>2</sup> Many of these suggestions are elaborated in a leaflet: *The Church's Responsibility for Youth in Wartime Agriculture*, which you can obtain either through your denominational headquarters, or by sending 5c to the Home Missions Council, 297 Fourth Ave., New York City.

## See Here, Mister Jones!

(Continued from page 4)

men like you all over the country. He thinks every church is up against the same snags we are. And so I thought I'd just write and tell you.

### WHAT ABOUT IT, MISTER JONES?

The Committee on Religious Education of Youth of the International Council of Religious Education recently asked P. R. Hayward, a member of the committee, to prepare a statement appealing to men to teach in Sunday schools to replace teachers called into military and defense activities. The committee has approved the above. The letter is based upon an actual church situation although all names are fictitious.

# The war and your program

HOW HAS THE WAR affected the program of religious education? What are the great responsibilities facing the church's educational program in light of current and pending events? What is the church already doing to meet the emergency needs of its constituency caused by the war?

The June number of the *International Journal* will answer these questions in a vital and stimulating way. It will be an enlarged magazine, with many illustrations and a variety of short articles. Here are some of the topics to be presented in the June number:

1. What the war is doing to persons and to church programs.
2. The indispensable function of Christian education.
3. Using new methods to reach those outside the churches.
4. Dare religious education be democratic?
5. The church's responsibility for teaching for a just and durable peace.
6. The world Christian fellowship in a world at war.
7. Symposium on problems facing young people and the youth program of the church following the war.
8. The Service Men's Christian League in action.
9. The church remembers its men who are in service.
10. Meeting the challenge of new industrial areas: with day care of children, with pastoral counselling, with Sunday and vacation schools, with recreation for working people, with helping young people with personal problems.
11. Finding new leadership and opportunities in depleted areas.
12. Cooperating with the governmental agencies in community organization.

Your church is facing many of these problems. Plan now to discuss them in your committee of religious education, your teachers' meetings, your church board, your women's societies, your youth council, and all other responsible groups. Order extra copies so that every teacher and officer in your church can have a copy.

Your city and county councils are facing these problems. Order copies of this June issue for every member of the committees at work on them.

Also included in the June number will be the worship programs for July and August and other regular features.

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION  
203 N. Wabash Avenue, Chicago, Illinois

Please send me \_\_\_\_\_ copies of the special June, 1943 issue of the *Journal* on "Christian Education Faces Wartime Needs." I enclose \_\_\_\_\_ cash with order.

Price, 15c each; \$1.50 per dozen.

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# A hump in the summer slump

By Dorothy Yingling\*

**E**VERYBODY KNOWS the summer slump—and dreads it. It is that uncertain period between Children's Day and Rally Day when no one is quite sure what is going to happen and to whom. This is no particular war problem, but an annual crisis. No one makes any plans because there is uncertainty about the attendance and the personnel. Everyone pins his hopes on his colleague, who won't be there either. There is a plunge in morale and those who are present are conscious chiefly of those who are absent.

School is out, many clubs are discontinued, and the summer pattern of lethargy sets in. Even the most loyal Sunday school families seem to get out of step. That feeling that "everybody has gone away" prevails and the work seems to be headed for a new low. The problem has been so acute in some instances that churches have been forced to close their Sunday schools for the summer.

It is true that to a certain degree the teaching force and the pupils are scattered for vacations, camps, and various other reasons. But it is also true that probably a far greater percentage are still at home, and are very much in need of a stimulating program in their Sunday school.

## Remedy the situation

Imagination and common sense ought to be able to remedy this situation. *Why not consider a special summer program?* Plan something different which will make the Summer Program distinctive.

It is human to want a change—so the first rule to observe is to *change the pace*. Don't be afraid this summer diversion will impair your established system for your winter program. A change in pace will muster waning enthusiasm; it will be stimulating and invigorating. A wise over-all view is always far more important to good teaching than a slavish adherence to a system, and it is not unusual for the most significant progress to be achieved out of routine. In reality the swing back into the winter pace will probably be as welcome as your summer change.

## The summer plan

For the sake of example, here is the way we planned our summer program. It may not meet your needs at all, but look it over anyway.

### A. Plan to Work as Departments.

1. The first thing we did was to *drop all class work* from the beginners to the seniors. We planned our program for an entire department (in one case two depart-

ments) to meet together, study together, and work together as a unit.

2. Then we carefully *rearranged our rooms* to meet our needs, eliminating all unused chairs and making our group compact. This change drew attention to the new program and not to those who were absent. There is something depressing about an empty chair, even to a small child.

3. Our *leadership problem was solved* by this change. The summer plans of our teaching staff were canvassed as early as possible. This permitted a teaching schedule to be worked out whereby our teachers received a well deserved vacation. No one person carried the responsibility for the entire summer, and yet we maintained a high grade of work for those who were present.

### B. The Program.

We found time to do some of the things we couldn't squeeze into the brief time allotted to us weekly in our winter program.

1. For instance, we did some *special memory work* which we couldn't seem to accomplish before. We made a game of it, and it was much fun. At the same time we were giving our boys and girls some religious furniture, to set in their house of life, with a "lifetime" guarantee. A part of this project also included practice in handling, using and getting acquainted with their Bibles.

2. We found time to *get acquainted with our new hymnals*, and to *learn some new hymns*, how to sing them, and why they are considered good.

3. *A story telling time* was one of the most popular features of our summer program. It was a Bible story, but told in a fascinating story telling style, continued from Sunday to Sunday until the story was complete. The children were allowed to participate in reviewing the story each Sunday, and were assigned the next sequel to read in their Bibles during the coming week.

4. Every age group had a *special service project*. The children's departments studied the needs of one of the hospitals under our Mission Board, and each age group made something they would like to receive if they were sick in the hospital. (Cambric scrap books, jigsaw puzzles, artificial flowers, vases, etc.) We kept our work tables around the rooms all summer. At times we got a bit cluttered, but "we were doing things," as one of our girls explained to her visiting aunt.

## Special Choir

Our senior young people sang in the church choir as their service project. Yes, our choir has a summer slump too. This age group does not sing in the choir during the winter, so it was a new and interesting experience for them. They met in the choir room, where they first had their regular Sunday school lesson, and then spent the remaining time rehearsing.

This is only a skeleton outline of how we put a hump in the summer slump. Yes—we broke the established system, but we thought it was wiser to compromise on the system, and conserve the pupil. It was informal, but not haphazard,—and we felt it helped us to reclaim some teaching opportunities, which are rare enough to be exceedingly precious.

\* Fairfield, Iowa. Wife of minister of the First Presbyterian Church.

# Local church stories of Advance



"THIS MOVEMENT is a joint enterprise of all the participating groups; but it is also—and equally—an enterprise within which each denomination may carry forward its own Christian education effort in its own chosen way. The continent-wide cooperation of all churches striving toward the same goals gives unique support and power to the program of each."

"The Presbyterian Church in the U. S. A. is completely and whole-heartedly committed to the United Christian Education Advance. Through our Board of Christian Education and its membership in the International Council of Religious Education we have been on the inside of this plan from its inception and throughout its development. Our General Assembly has endorsed it. Many of our church leaders have given—and will continue to give—time, thought, and active leadership to its program. The United Christian Education Advance has absorbed into its larger self the Presbyterian Sunday School Advance. It is *our* Christian Education Advance program for the four years that began with January 1, 1942."

The foregoing is quoted from a most attractive *Manual on the United Christian Education Advance* issued by the Presbyterian Church in the U. S. A. To illustrate how the Advance is taking hold of the local churches in a denomination whose leaders so interpret the Advance, we are quoting brief stories of Advance from local churches of this communion across the country. The Manual was prepared and these stories have been furnished by Rev. Walter D. Howell, Assistant to the Secretary, Division of Education in the Home, Church and Community, and Director of the Advance for his denomination.

» The leaders of the Westminster Presbyterian Church of Scranton, Pennsylvania, organized their program for the fall of 1942 around the United Christian Education Advance. In their leadership school for adults the three major phases of the Advance were studied under the headings, "Forward in Our Homes, Forward through Our Church, Forward for Our Community." Commissions were appointed on all of the objectives to work out and supervise specific projects.

» The First Presbyterian Church of Flint, Michigan, geared to the United Advance campaign a project under which a missionary Sunday school was organized six miles from the downtown church in a growing suburban community. Leadership was contributed by the women's organization and some of the young married people. The pastor reports very real benefits both to the people served

by the new Sunday school and to the workers in his own congregation.

» The Presbytery of Rochester, New York, under the leadership of its Counsellor for Religious Education is carrying out a church-to-church visitation throughout the entire Presbytery as a part of the United Advance. Visitation began in the outlying areas of the Presbytery where there are twenty-one city churches and thirty-two village and rural churches. Many of the contacts are made on Sunday when the church school program is first observed and then a conference held in the afternoon for evaluation and suggestion. An exhibit of some one hundred books is carried, help is given to young people's leaders and other phases of the educational program are considered. Splendid results are being reported.

» The United Advance stimulated the First Presbyterian Church of Bozeman, Montana, to plan new enterprises and to strengthen existing programs. The leaders report notable improvement in workers' conferences and advance steps in work for junior high school girls. A two year Leadership Training Department has been started, meeting on Sunday and providing three courses each year. Other projects include a series of monthly Fellowship Dinners and six Sunday night adult discussion groups on "A Just and Durable Peace."

» The Presbytery of Mahoning, Ohio, has adopted a list of twenty-one definite Advance goals to be recommended to churches in the Presbytery.

» In Burlington, Iowa, the First Presbyterian Church has purchased a house in a district near a new Ordnance Plant for use as an extension Sunday school. The house already is overcrowded with an average attendance of one hundred and thirty-five of the six hundred children living in the area.

» Christ's First Church of Hempstead, New York, one of the oldest churches in North America, is also one of the most active in the United Christian Education Advance. This church has given particular attention to Advance in the program of the Sunday church school; attendance has been notably increased and greater activity is evidenced all along the line.

» The Presbyterian Church in Patterson, New York, has an elder who is giving unusual service by gathering up children from underprivileged homes in his car and taking them to Sunday school each Sunday. This elder often brings as many as twelve children, which has resulted in a ten per cent increase in the average attendance of this small church school.

» Des Moines Presbytery in Iowa is an example of several Presbyteries that have recommended their churches to major on certain objectives of the United Advance during the church year. That Presbytery selected the objective in the area of the home.

» The First Presbyterian Church of Santa Barbara, California, reports that in cooperation with other churches in the community considerable direct mail advertising and

newspaper publicity was given the Advance early in the fall. The assistant pastor of the First Presbyterian Church reports that their enrolment has grown to practically double what it had been in other years.

» The First Presbyterian Church, Tulsa, Oklahoma, reports much activity in connection with the observance of Religious Education Week last fall. In that church the emphasis began with a recognition service for all church school teachers and officers during the morning church service. The men of the church conducted a visitation of homes on Sunday afternoon, carrying a special invitation for the World Wide Communion Sunday. Families were urged to observe the Family Night at Home during the week and a dramatic presentation of this idea was given at the midweek service.

» In Chevy Chase Presbyterian Church of Washington, D. C., the United Advance effort is taking three directions: first, in leadership training courses for church school teachers; second, in concerted membership drives in the church school and in four young people's groups; third, definite effort to improve the quality of the program and curriculum. The influx of newcomers to Washington called for focusing a special effort for recruiting young adults and young people of high school age. This church has undertaken the expansion of its reference library for workers and during the Lenten season started prayer groups among the church school teachers and youth leaders.

» Under the leadership of the church session, the First Presbyterian Church of Urbana, Ohio, undertook a complete reorganization of its religious education program as the first move in the United Advance. The committee appointed by the session, together with the pastor, made a thorough study of the needs and possibilities of the church. A number of existing worthwhile results have already developed. The entire church school building has been redecorated and each of the departments has been provided with more suitable quarters, in the conviction that church and church school ought to be places where children and young people would love to go. The study of the needs of the parish developed the conviction that a full-time worker was needed and a Director of Religious Education was employed. An extended session of the church school was inaugurated. A much needed small chapel was provided by removing a partition between two small rooms. Old pews from a church building torn down some fifty years ago were rescued from the furnace room and refinished. This chapel is used at the Sunday school hour by the intermediate department and the junior department in turn. The church has a junior choir in which from thirty-five to forty boys and girls participate. This group is planning to introduce choral reading as a part of its service to the church.

» Combining gas rationing limitations with Christian Education Advance objectives, the First Presbyterian Church of Fort Collins, Colorado, is holding a series of *Home Fellowship Prayer Services* in four districts of the parish. "The Light of Jesus for Our Life" will be the general theme for the series as announced by the pastor, Rev. Marcus Grather. "Reading of the Bible and Prayer," two of the Christian Education Advance objectives for family religion, will be emphasized in these meetings.

» Rev. H. Paul Sloan, Jr., of the First Presbyterian Church, Detroit, Michigan, reports: "We are holding a training school for our teachers Wednesday evenings during March. We have had a special promotion committee appointed, working in conjunction with the Session committee on Christian education. They have made a survey of children of our church families not now enrolled in Sunday school with a view to contacting them. We have inaugurated the serving of a light lunch to the children of the beginners and primary departments who come from our immediate neighborhood and who often come without breakfast."

» The Bellewood, Pennsylvania Presbyterian Church, in promoting the "Home" goals of the Advance, used a dramatic method worthy of wide use. As a devotional service a play, written for the occasion by Roy M. Baker, was given. It presented in simple form the way in which one family with four children introduced the family altar after years of neglect. When mother, with some misgivings, suggested to father that the family altar be observed daily in connection with the evening meal, she found him already thinking about it and eager to cooperate. Mother talked to the oldest daughter who eagerly responded and helped to get the favorable response of the younger brothers and sister. They began at once with the reading of a Bible story and prayer. Each member of the family was happy about it and entered eagerly and cooperatively into the experience. Such a play would be highly suggestive in promoting "Regular Bible reading and prayer in the home."

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## An emergency youth service program

NATIONAL YOUTH LEADERS have blocked out five "Jobs to Be Done" and are preparing materials and field activities to carry them forward. Most of these are in the field of community goals of the United Christian Education Advance:

Recreation for teen-age young people in the church and community.

Safe-guarding the religious, social, and moral life of young people engaged in war-time agriculture and canning.

Emergency service to disrupted populations.

Helping churches to make adjustments in youth programs to meet emergency needs on a community-wide basis.

Plans are also being made to help young people prepare for their post-war responsibilities. These projects bring many forces into active cooperation, both for the conservation of the religious life of youth and for enabling Christian young people to exert their influence upon the community as a whole.

# Advance briefs



## Disciples push forward

WILBUR C. PARRY, Director of the Advance for the Disciples of Christ, is projecting a series of 3000 one-day local church conferences. These are manned by an interchange of leadership on the part of neighboring congregations under the supervision of field workers. Specific goals are being set to check losses in church school attendance from the dislocation of twenty to twenty-five per cent of the population throughout the country. An attractive guidance folder, "Your Church Can Reach More People," is being distributed, giving definite actual steps to take in pushing forward the Advance.

## Evangelistic emphasis

THE LITERATURE, goals, and slogans of the Advance have been made the organizing center for an evangelistic campaign by two neighboring ministers in Colorado, Forrest Wyman and Erskine Scates. The preaching was organized around the theme, "Reach Every Person with Christian Teaching." The meeting was highly successful.

## Indian home festival

THE GUARDIAN, a Christian weekly journal of public affairs published in Madras, India, comments on the "Christian Home Movement of India." Indian Christians are asked to observe an annual Festival of the Home, including three celebrations: (a) Special cleaning and decoration with flowers and lights, and a service of rededication of the home and all its life. They might also plan some family service for others outside the home. (b) In each neighborhood a public meeting and lectures, demonstrations, exhibits, and possibly a drama on some aspect of home life. (c) In the church a special service of thanksgiving for the home.

## Bill-board welcomes new comers

A DEPARTMENT STORE in Wichita, Kansas, has conducted an attractive welcome to Wichita churches on the part of new arrivals. A hint to other advertisers!



## Advance in the C.G.I.T.

The Canadian Girls in Training, the cooperative girls' work program in Canada, took the Advance seriously from the beginning. Special emphasis is given to "Increasing attendance" and "Improving the quality of the work done." *The Torch*, the attractive bulletin of the movement, lists numerous ways in which girls can cooperate with the Advance programs in their own church.

## Nazarenes advance

THE CHURCH OF THE NAZARENE has set as its goal for the Advance a Sunday school enrolment of 400,000 and an average weekly attendance of 250,000. Substantial headway is being made toward the goal. During 1942 this church reported 472 Vacation Bible Schools, with an enrolment of 27,699. One good way to advance!

# Atlanta survey launches Advance



"DISCOVERING and reaching with religious education the millions of the spiritually untaught in our country is an imperative for spiritual defense," observed Mrs. J. N. McEachern, well known business and church leader of Atlanta, Georgia. As Vice-President of the International Council and co-chairman of the Laymen's Crusade for Christian Education, Mrs. McEachern naturally had a nation-wide interest in this task. But she was too practical to think of it merely in abstract general terms. These "untaught" were live, flesh-and-blood boys and girls. Some of them were in Atlanta.

A report on juvenile delinquency in Atlanta moved

Mrs. McEachern to call a representative group of Christian civic leaders into a luncheon conference. As a result the Atlanta Christian Council with the cooperation of Dr. Willis A. Sutton, Superintendent of Schools of Atlanta, sponsored a religious education survey of the city's public school population, both white and Negro.

Mrs. McEachern made available the efficient services of Miss Mozelle Tumlin as Executive Chairman of the Survey Committee. Miss Tumlin was in personal charge of the survey and the follow-up work to make it effective. Rev. Philip M. Widenhouse, pastor of the Central Congregational Church and chairman of the Atlanta Christian Council, gave untiring supervision on behalf of the Council. The following excerpts from the report of these executives indicate the significance of the project and suggest a pattern for many other cities.

"The survey in each school was arranged for in advance by an interview with the principal. On the day set a committee of volunteer helpers from the churches in the school community met at the school and transferred to the survey cards the name, address, grade, church school attended or preference of each child—this information having been

furnished by the teachers. Church school attendance charts were available in a few schools and from them frequency of attendance was noted on the survey cards.

"The use of volunteer help from churches in making the survey served to acquaint the church workers with the fine efforts of the teachers to encourage church school attendance. For example, one fifth grade teacher stimulated interest in Bible study by the use of Bible verses in the writing period. This same teacher added her own name to the list of pupils on the church school attendance chart in her room and checked her own attendance as carefully as she did that of her pupils. One hundred per cent church school attendance was the result of this fine teacher-pupil relationship. On the other hand was a teacher who attended church school only occasionally and was haphazard in checking the attendance of her pupils. Thirty per cent church school attendance was the result of this lack of interest. Another fine result of the use of volunteer workers from churches in making the survey was reflected in the remark of Mrs. J.: 'Frances Parker and Billie Evans! Why, they are children in my own neighborhood. I must visit them and try to enlist them.'

"As the survey progressed, one fact seemed to stand out so prominently as to warrant special attention and thought. Where frequency of attendance was secured, it was discovered that the two largest classes were those who attended less than ten per cent of the time and those who attended more than ninety per cent of the time. Children of the elementary schools of Atlanta either go to Sunday school very regularly or else they tend to drop out entirely. This points rather clearly to the necessity of a follow-up of absentees and to the necessity for bridging the gaps in the course of study caused by the absence.

"When the survey was completed the cards were checked for percentage of attendance according to grade, school, sex, and census tracts and these percentages arranged in tables. Next, the cards of children who attended some church school or congregation were divided according to faith and again according to denominations and churches. Lastly, the children who do not attend any church school were listed according to schools and those stating a preference were so listed.

"On the basis of the total enrolment, it was discovered that only eighteen per cent of the white children and fifteen per cent of the Negro children do not attend church school. This high percentage of attendance was due to the fact that all children who ever attend, regardless of frequency, were included. If frequency of attendance could have been secured in all schools, a more accurate check could have been made.

"Definite follow-up steps have been taken in order to make the religious education survey worthwhile:

1. The names and addresses of the unchurched children in each school have been sent to the pastors of all the churches in the school community. The names and addresses of those stating a preference have been sent to the pastor of the church preferred.

2. Churches have conducted visitation in the homes of the unchurched children, sometimes finding "lost sheep" and other times bringing new sheep into the fold.

3. A report of the survey has been made to the Atlanta Christian Council, the Atlanta Council of Church Women, and to the three Negro ministerial groups of the city. Plans are being made further to publicize the survey through

newspaper articles, radio broadcasts and reports to various church and civic organizations.

4. Dr. Sutton, Superintendent of Schools, has followed up the work of the survey in a very fine way by issuing a bulletin to the principals of the schools in which he asked that all the teachers continue to keep the church school attendance charts and work toward a one hundred per cent attendance.

5. A report has been sent to each school principal, giving her the percentage of church school attendance for her school as a whole and also the percentage for the boys and girls.

6. Plans are being made to extend the survey to all schools in the metropolitan area.

7. The churches are being encouraged to make a careful study of their religious education program, evaluating it in the light of new needs and opportunities.

8. Plans are being made for the organization of a community council in one of the socially critical areas of the city for the purpose of improving the social, economic, health, and religious conditions of the community.

9. The Atlanta Christian Council in its United Easter Campaign has just set a goal of five thousand new pupils in church school by Easter.

"In connection with the religious education survey a study of the growth of population as compared with church membership and also a study of the trend in number and enrolment in church schools have been made.

"While the church membership of the nation has not kept pace with the growth of population, Atlanta has not followed the national trend. In the last decade the percentage growth of population was 11.8, while the church membership increased 23.7. Thus the rate of growth for church membership was twice that of the population. The South is often thought to be an area where people and events move rather slowly. However true this may be in some spheres of life, it is not true in the religious field. Atlanta has witnessed a phenomenal growth in the number of churches in the last decade. While most of the nation accepted the fact that the age for founding new churches was gone, Atlanta was at work and since 1920 one hundred thirty-seven churches have been established. Atlanta now has 372 churches to serve its 302,000 people.

"The number of church schools has not increased at the rate of churches. In the last decade the number of church schools increased from 220 to 314. This is a remarkable accomplishment in the light of national trends in the number of church schools and number enrolled, but there are indications that the church schools of Atlanta are just beginning to start downward in the pathway of the rest of the nation. Perhaps knowing what has happened elsewhere, Atlanta may discover new techniques or apply old ones more diligently and avoid a drastic drop in enrolment. The church school enrolment shows a slight increase in the last decade. However, the rate of increase has declined. From 1920 to 1930 the church school enrolment increased thirty per cent, but from 1930 to 1940 the increase was only 5.8%. The church school enrolment is less than half the church membership of Atlanta.

"Throughout the survey there has been splendid inter-racial and interfaith cooperation. We feel that it has been a worthwhile piece of spiritual defense work and hope that it will be one of Atlanta's contributions to the United Christian Education Advance."

# Bridging the promotion gap

By Ada Rose Demerest\*

THE TIME LAG between promotion in public school grades in the spring and promotion in church school departments in the fall often causes restlessness among the children in the church school. Although they are told that their year's work does not end until after the summer quarter and that the new year will not start until fall, a sense of frustration pervades their minds during the early summer. How this chasm was bridged by one school may be of interest to others facing the same problem.

## Preparing the pupils' minds

When public school promotion time draws near, discussion of the fall promotion in the church school should start and an effort made to encourage anticipation of the event. In addition to discussion, something definite should be done to help carry over. In the school in question, the definite plan was the entertainment of the primary graduates by the Junior Department and the entertainment of the junior graduates by the Intermediate Department. These are the years most affected by restlessness regarding promotion.

It is important for the leaders to keep ever before the pupils the idea that as they go into the next grade they will be assuming more responsibilities and more will be expected of them, and the entertainment should demonstrate the fact. A wise leader can put into this waiting period the same sort of suspense that a clever story-teller puts into a story.

## Planning the experiment

Those of the graduating classes in the junior and intermediate departments who can remain for special sessions during the church service time might form the committees that would work out details. It might take several Sundays, and reports of progress could be made to the entire departments each week. That contributes to suspense.

Suppose we follow the workings of the junior committee. The first item was the invitation. It was a written invitation and read: "Dear Primaries: You are invited to come to the Junior Department Sunday, June 28, at 10:10 a. m. to share a short program with us. Please let us know if you can come. (Signed) Junior Department."

The invitation was delivered on a Sunday morning to the primary department by a junior, read to the whole department, and considered by the graduates. Their representative brought the acceptance to the juniors the following Sunday. It was written by a primary pupil and signed by all the members of the graduating class. The acceptance read: "Thank you for your kind invitation. We except [sic] with pleasure."

\* Junior Assembly Teacher, First Methodist Church, Pasadena, California.

There followed a discussion of general procedure and program. The juniors decided to elect a welcome committee to usher the visitors to seats reserved in the front of the room, and that the entire department must rise and remain standing during this procedure. When the guests were seated, the presiding officer would give a few words of welcome.

## Program

Much discussion was given to the program. Many ideas were expressed, considered, and discarded. Some of the pupils thought that an easy way out would be for the leader to tell a story. She pointed out that if this were all, it would be her program, not theirs. She stressed that primary boys and girls must see juniors themselves in action. How about their telling stories on what they had been studying?

The department had been studying the life of Jesus. For this purpose there had been secured for the department room four large framed pictures: The Madonna of the Chair; The Boy Jesus in the Temple; Jesus calling two of his disciples; Jesus blessing the children.

The juniors decided to tell stories represented by the pictures. Four juniors volunteered.

Then some one suggested that the Junior Department should give their primary visitors a souvenir. The idea took fire at once. One child suggested the souvenir be a small copy of the Madonna of the Chair, such as they had put in their notebooks.<sup>1</sup> The idea was accepted and the superintendent was charged with the responsibility of securing copies.

The eventful Sunday arrived. The graduating classes of primaries came promptly at 10:10. The plans were carried out without a hitch. After the words of welcome, the junior superintendent was asked to speak a few words to the visitors, and lead in the singing of a song the primaries knew, and which was particularly appropriate: "Tell Me the Stories of Jesus." Then the program proceeded.

A high reading desk had been placed against the front wall and draped with a flowing piece of crimson cloth. On this desk was placed, one at a time as each story teller came forward, the framed picture illustrating the story he or she was about to tell.

After the story of the fourth picture was told, the superintendent told a story especially suited to the primary group. This was done to give them a chance to get acquainted with the one who would later be their leader. The ushers gave out the souvenir pictures, a primary pupil said "thank you" for the group, and they all left while the juniors stood.

## Intermediates entertain juniors

A couple of Sundays after the juniors entertained the primaries, the intermediates entertained the junior graduating classes. Instead of a written invitation, the intermediates sent a girl into the Junior Department one Sunday to give the invitation verbally. The leader detained the envoy while she asked the department graduates what should be done with the invitation. A boy moved that they "say thank you and accept it."

(Continued on page 34)

<sup>1</sup> The souvenir picture was the Madonna of the Chair by Raphael, Perry Miniature Colored Picture No 150MM, 2c each. Perry Picture Co., Malden, Mass.

# Worship Programs

## June

THEME FOR JUNE: *Where is God?*

Many adults are asking today, "Where is God? Has he forgotten us?" They fail to see God in his creations or recognize his presence within themselves. They do not understand that God depends on them to do their part in helping to build a better world, and that their cooperation or lack of cooperation determines the way of the world.

It is hoped that through these services, and through those that will follow in July and August, the children may discover God within themselves and in the beauty and law and order God has created.

### ACTIVITIES THAT MAY LEAD TO WORSHIP:

1. Taking a walk in the out-of-doors to look for beautiful things.
2. Looking at pictures of beautiful things.
3. Making a chart or a frieze of beautiful things in God's world.
4. Illustrating their "thoughts about beautiful things" of last month.
5. Packing a box of leaves and flowers for city friends.
6. Saving money for a mission school in South America or some other group your children are interested in.
7. Making a chart showing where people are doing kind and loving things.

### Motion Pictures

*First or Second Sunday: Hills and the Sea.* 1 reel (12 min.) 16 mm. Silent. Color, \$3.00. Or 10 min. Sound, \$4.00. Beautiful scenes of the sea and along the shore at Martha's Vineyard, near Cape Cod, Massachusetts. A guide (25c) suggests suitable meditative readings from Scripture and hymns to bring out the idea of God as creator of beauty. *In the Beginning.* 1 reel (15 min.) 16 mm. Silent, \$1.50. Beautiful nature scenes (in black and white) photographed by an American in Japan, poetically edited to fit in with the first chapter of Genesis.

*Second and Third Sundays: Children in Search of God.* 1 reel (15 min.) 16 mm. Silent, \$1.50. When their mother falls ill three small children, anxious to help, set out to find God. After searching amid scenes of natural beauty they meet an old man who explains that though they cannot see Him, God is already present in their home in the love they have for each other.

Available from the Religious Film Association through your denominational bookstore or at 297 Fourth Avenue, New York City.

### June 6

THEME: *God Is in Beautiful Things*

PRELUDE: "Prelude," Chopin<sup>1</sup>

#### CALL TO WORSHIP:

Praise ye the Lord;

For it is good to sing praises unto our God;

For it is pleasant, and praise is comely. . . .

Sing unto the Lord with thanksgiving.

HYMN: "Praise Ye the Lord"<sup>2</sup>

*1 Song Friends, Blashfield, The Vaile Co. 1931.*

## Primary Department

By Ellen E. Fraser\*

LEADER:

"We have been thinking about God and of ways of praising him. Have you ever asked, as have many boys and girls, 'where is God?'"

Let children make comments and record their ideas.

"I am going to tell you a story about a boy who found an answer to this question. Perhaps it will help you to find an answer too."

STORY:

#### AN ANSWER IN THE OUT-OF-DOORS

One sunny afternoon in June, Jimmy and his mother were sitting on the porch of their pretty green and white house. His mother was sewing and Jimmy was looking at a picture book.

In a little while his mother put down her sewing and looked up at the sky. "Jimmy," she said, "look up at the sky; it is beautiful today. The soft white clouds look like white lillies in a pond of blue."

"The clouds look like boats to me," said Jimmy, looking up, "boats with white sails. See those little ones, mother, they look like a flock of sheep."

"Yes," said mother, "they do look like sheep, and see how the wind is moving the clouds across the sky, as though it were the shepherd. Oh Jimmy it's such a lovely day, let's stop what we are doing and walk through the garden to see what other beautiful things we can find."

Mother put away her sewing and Jimmy closed his book, and they went down the steps into the garden.

"Listen," said mother as they walked under the big maple tree, "listen to the song sparrow." They stopped for a moment to listen to the clear note of the sparrow's song.

"He must be very happy about something," said Jimmy, "I guess he likes our maple tree."

"And the bright sunshine too," said mother. "Come, let us look for more beautiful things."

They walked over to mother's flower bed.

"How many colors can you find Jimmy?" asked mother. Jimmy counted, "Purple, yellow, blue and orange, that's four mother."

"You skipped one, Jimmy," said mother, "the little pink petunias, and there will be other colors too later on. How many beautiful things have we found Jimmy?"

"White clouds, blue sky and the song of the song sparrow and the colors of the flowers," said Jimmy.

"Yes, and the sunshine and the maple tree and the green grass we have been walking on," added mother. "God has made so many beautiful things for us to enjoy."

"Mother," asked Jimmy, "where is God? Can we see him?"

\* Director of Nursery, Kindergarten and Primary departments, Madison Ave. Presbyterian Church, New York City.

Just then a soft summer breeze blew through the garden. "Can you feel that breeze, Jimmy?" asked mother.

"Why yes," said Jimmy, "I can feel it; it felt good too."

"Can you see it?" asked mother.

"No, I can't see it," said Jimmy, looking a bit startled.

Then mother asked, with a twinkle in her eyes, "What did the breeze do Jimmy?"

"It made the leaves and flowers move and it made me feel nice and cool."

"We didn't see the wind," said mother, "but we did see what the wind did. We do not see God but we do see the beautiful things he has made for us to enjoy."

"Do you mean mother," asked Jimmy, "that God is in all the beautiful things we saw today?"

"Yes," said mother, "and all those things tell us of his love and care. We do not need to see God to know that he loves us."

HYMN: "Holy, Holy, Holy" (chorus of "Day Is Dying in the West")

PRAYER: O God, we are glad for all the beautiful things you have made. There are so many we cannot count them all. They tell us about you and your love for us. Thank you God. Amen.

HYMN: "Things Speak to Me of You"<sup>3</sup> (The words of this hymn can be used as a poem)

### June 13

THEME: *God Is in Beautiful Things*

PRELUDE: "Prelude," Chopin<sup>1</sup>

LEADER:

"I am going to read to you your thoughts about beautiful things. They will help us to think about God, who has 'made everything beautiful in its time.' Read the children's thoughts about beautiful things used in the service of May 30th. (*April Journal*) If the children have illustrated these thoughts, let them tell about the frieze or chart after the reading of their poem.

HYMN: "Holy, Holy, Holy" (chorus of "Day Is Dying in the West") or "All Creatures of Our God and King"<sup>3</sup>

LEADER: "Last week we learned that we cannot see God but that all the beautiful things he has made remind us of his love. The poem I am going to read reminds us of this."

POEM:

#### GOD'S LOVE

(First and last verses)  
We do not see the wind,  
We only hear it sigh;  
It makes the grasses bend  
Whenever it goes by.

We do not have to see  
To know the wind is here;  
We do not have to see  
To know God's love is near.

ELIZABETH CUSHING TAYLOR<sup>4</sup>

PRAYER: O God, there are so many lovely

<sup>2</sup> Sing Children, Sing, Thomas, Abingdon 1939.

<sup>3</sup> Singing Worship, Thomas, Abingdon 1935.

<sup>4</sup> Used by permission of The Methodist Publishing House.

things to see, so many lovely sounds to hear. Thank you for all these reminders of your love for us. Amen.

HYMN: "Things Speak to Me"<sup>2</sup>

## June 20

THEME: *God Is Where People Are Doing Kind and Loving Things*

PRELUDIUM: "Au Matin," Goddard<sup>1</sup>

CALL TO WORSHIP:

"Where is God?" I asked my mother one day:

And she said: "Do you remember the lovely little clay jar you made for me?

I love it because it is beautiful

And because you are a part of it;

Your love made it for me."

Then we looked out of the window

And saw the roses in the garden.

Some were softly pink, others so red as red:

We saw the flash of a bluebird's wing

And the shadows the trees and the sun made on the grass,

And mother said, "God is in all things beautiful."

E. F.

HYMN: "Things Speak to Me"<sup>2</sup>

STORY:

### AN ANSWER IN DEEDS

Jimmy and his mother were still at the breakfast table in their bright sunny dining room. His father had come in to say goodbye before he left for the city.

"Jimmy," said father as he went out the door, "ask mother to tell you about the meeting we went to last night."

"All right dad," said Jimmy as he waved goodbye.

Then Jimmy turned to his mother. "What kind of a meeting was it mother?"

"It was at the town hall Jimmy," answered mother, "and people were there from many organizations and each group had a chance to tell about the work they were doing."

"Was there anybody there from the Boy Scouts?" asked Jimmy.

"Oh yes," said mother, "and one of the boys told about the magazines and books they were collecting for the soldiers and sailors. The Girl Scouts were there too, and one of the girls told about the knitted blankets they had made for the Red Cross."

"What did you tell about mother?" said Jimmy.

"I told about the many bandages and dressings the women who work for the Red Cross make every month. One of the nurses from the Visiting Nurse Committee was there and she told about all the sick people the nurses had visited this year. It just seemed that everybody was busy doing something to help others."

"That's what we are doing in our church school too mother," said Jimmy. "We are saving money for the children of South America. Our money will help to send doctors and nurses and teachers. Did dad tell about anything mother?"

Mother's face lighted up, "Oh yes," she said, "dad told about the day nurseries our town and other towns are planning to organize to take care of little children. You see, Jimmy, a great many mothers are working in factories and the little children will need someone to care for them. Everyone was so interested and all the organizations said they wanted to help."

"That must have made dad feel happy," said Jimmy.

"Yes, Jimmy, it did. It always makes one happy when people really want to help and

do things for others. When people do kind and loving things they are letting God work through them," said mother.

"Do you mean mother," asked Jimmy, "that when I do something kind and loving for someone that it makes people think of God?"

"Yes Jimmy," said mother, "it is as though you were saying 'God loves you through me.' God is in people. You can't see God, Jimmy, but you can see what people's kind and loving thoughts do."

"I know what you mean mother," said Jimmy. "All those people at the meeting last night had kind and loving thoughts. You couldn't see their thoughts but you can see the things they are doing to help the soldiers and the sailors and the sick."

"That's right Jimmy," said mother, "and that is why we say God is everywhere, for wherever people are doing kind and loving things there is God."

PRAYER: O God, we thank you for the people all over the world who are telling about you and your love by doing kind and loving things. Help us to want to let you work through us, too. Amen.

HYMN: "Lord, I Want to be More Loving"<sup>5</sup>

## June 27

THEME: *God Is Where There Is Love and Beauty*

PRELUDIUM: "Au Matin" Goddard<sup>1</sup>

LEADER:

"I am going to read about some of the beautiful and kind things there are in the world. When I stop reading will you say

<sup>5</sup> As Children Worship, Perkins, Pilgrim Press.

## Junior Department

By Bettina I. Gilbert\*

THEME FOR JUNE: *Four Rules for Happiness*

### For the Leader

There are those who think that in the Beatitudes and the Sermon on the Mount we can find a working philosophy of life for a day like this. Working on that hypothesis, we are here using some of the Beatitudes, relating them to everyday experience of juniors.

Because the term philosophy of life would have no meaning for juniors, we are using the term rules, for want of a better word. What we will be really discussing is a program of Christian action which will bring happiness to others and at the same time provide the juniors with plenty of opportunities for heroic living.

Life today, with its emphasis on the exploits of daring and destruction on land, sea, and in the air, can tend to make Christian living seem pretty tame to these hero-worshipping, war-minded juniors. Now is our opportunity as never before to show how Christ and his way of life, if practiced by folks the world over, would have made all

with me what a man a long time ago wrote, 'The earth is full of the loving kindness of the Lord.'

Leader: God is in the blue sky of summer.

Response: *The earth is full of the loving kindness of the Lord.*

Leader: God is in the flash of a bluebird's wings and the songs of the birds.

Response: *The earth is full of the loving kindness of the Lord.*

Leader: God is in all things beautiful.

Response: *The earth is full of the loving kindness of the Lord.*

HYMN: "Things Speak to Me"<sup>2</sup>

Leader: God is wherever people are loving and helping others.

Response: *The earth is full of the loving kindness of the Lord.*

Leader: God is in people, helping them to be loving and kind and brave.

Response: *The earth is full of the loving kindness of the Lord.*

Leader: We cannot see God, but we can see the beautiful things God has made. We cannot see God, but we can see the kind and loving things people do.

Response: *The earth is full of the loving kindness of the Lord.*

HYMN: "Holy, Holy, Holy" (Chorus of "Day Is Dying in the West") Mention can be made here of ways in which the children are helping to tell of the loving kindness of the Lord, and the offering taken.

PRAYER: O God, sometimes we forget about you and we are not loving and kind. There are times too when we think that whatever we do or do not do, does not count. Help us to remember that you need each one of us to help you in your work. Amen.

this "blood, sweat, and tears" unnecessary. Now is the time for every Christian, junior and adult, to make sure that it cannot be said of his Christian living, "too little and too late." We must thrill them with the challenge of building instead of destroying, of living every day the principles of fair play and cooperation for which our boys are supposed to be fighting. Juniors can help to win the war, but, more important, they can help to win the peace by living under the banner of Christ. It can be done, it must be done, and with God's help we will do it.

Two books, *Their Future Is Now* by Ernest M. Ligon and *Christ of the Mount* by E. Stanley Jones, are responsible for the interpretations of the Beatitudes suggested in the following services.

### Motion Pictures

*Second Sunday: Unto the Hills.* 2 reels (30 min.) 16 mm. Silent. \$2.50. A boy of the southern mountain area loses his mother because of lack of medical care. As a result, when he is taken into a mission school he decides to become a doctor so that he can help save the mothers of other mountain boys.

*Third Sunday: Story of the Prodigal Son.* 20 min., 16 mm. Sound. \$6.00. An excellent dramatization of the parable; adds reality and an emotional response to the story.

Available from the Religious Film Association through your denominational bookstore or at 297 Fourth Ave., New York City.

\* Director Christian Education, First Baptist Church, Seattle, Washington.

## June 6

THEME: *1. Better than the Best*

PRELUDIUM

HYMN: "May Jesus Christ Be Praised"

THEME THOUGHT: Jesus had some very good ideas about how to be happy. In Matthew 5:1-12 we find several of them, one of which we are going to use as the basis for our rule for happiness for this week. Let us read Matthew 5:3 together using the word happy instead of blessed.

BETTER THAN THE BEST

DISCUSSION:

"Poor in spirit!" Now what did Jesus mean by that, do you suppose? What is the very first thought that comes into your mind when I repeat the words "poor in spirit"? Yes, you think of a "namby-pamby," "fraid-cat" type of person. Surely, Jesus wasn't talking about that sort of individual. In fact there are some folk who would have us believe that in the Beatitudes we find a word portrait of Jesus. He most certainly was not that sort. A man by the name of Dr. Ligon has suggested that a person who is poor in spirit is never satisfied with present achievement but is always pushing on, trying to do better. He uses his "present achievement only as a stepping stone to something finer and better." That fits Jesus perfectly, doesn't it? He even used the cross as a stepping stone to greater fellowship with God, and as a proof of God's great love for all of his children.

Let's mention some other men and women who have achieved greatness because they wanted to make each accomplishment better and more useful than the one before. "Better than the best" was their motto. The following hymn describes the sort of spirit which makes for progress and which Jesus said would lead to happiness.

HYMN: "Be Strong, We Are Not Here to Play"

STORY: "The Whittler of Cremona" by Katherine Dunlap Cather<sup>2</sup>

If this story is not available, several juniors might give minute biographies of men and women who have achieved greatness because they were poor in spirit. *They Dared to Live*, by Robert M. Bartlett, Association Press, 1937, is an excellent source book.

DISCUSSION: Let us grant, then, that Jesus was right when he said, "Happy are the poor in spirit." If we put it in our own words we might say, "Happy are the people who always try to do better than their best." What would happen if we actually tried to make that idea work this week in relation to our duties at home, school, play, and church? Let's try and see. We'll find that it really does work.

PRAYER: Our Father-God: We thank you for the folk who have made progress possible, because they were never content with their present achievement but always pressed on to something finer and better. May we too try to do even better than our best in everything we attempt for we know that such living will bring happiness to others and hence to us. In the happy spirit of the Master, we pray. Amen.

HYMN OF CONSECRATION: "Lead On, O King Eternal"

OFFERING:

Poem (Read by Leader)

<sup>1</sup> In *Hymns for Creative Living*, The Judson Press and other hymnals.

<sup>2</sup> In *Boyhood Stories of Famous Men*, D. Appleton Century Co.; and Martin, *Living in Our Community*, Bethany Press.

## STRADIVARIUS

But God be praised,

Antonio Stradivarius has an eye  
That winces at false work and loves the true,  
With hand and arm that play upon the tool  
as willingly as any singing bird  
Sets him to sing his morning roundelay,  
Because he likes to sing and likes the song.

When any master holds

'Twixt chin and hand a violin of mine,  
He will be glad that Stradivarius lived,  
Made violins and made them of the best.  
The masters only know whose work is good:  
They will choose mine, and while God gives  
them skill

I give them instruments to play upon,  
God choosing me to help Him.

'Tis God gives skill,

But not without men's hands: He could not  
make

Antonio Stradivarius' violins  
Without Antonio.

GEORGE ELIOT

RESPONSE: "Thy Work, O God, Needs Many  
Hands"

BENEDICTION

## June 13

THEME: *2. Be Concerned about Others*

PRELUDIUM

THEME THOUGHT: Jesus said: "Happy are they that mourn for they shall be comforted." (Matthew 5:7.) Happiness and mourning, those two ideas certainly do not belong together. What did Jesus have in mind? Perhaps you will find a clue to the correct answer in the following hymn.

HYMN: "Where Cross the Crowded Ways of Life"

DISCUSSION:

### CONCERN FOR OTHERS

Each verse of that hymn seems to say just one thing. Can you discover what that is? Verse 1, Christ cares and is concerned about folk of every race and nation in the crowded world. Verse 2, Christ cares about those who live in tenements and slums. Yes, that's it, Christ cares.

Do you suppose we would catch Jesus' meaning in the beatitude if we said: "Happy is the person who is so concerned about others that he does everything in his power to help them?" That must be correct, for certainly Jesus lived like that. He was so concerned about folk who were ill that he was able to heal many. He was so concerned that people understand that they are children of God and that God loves them everyone, and expects them to love one another, that he went to the cross to prove just that. Yes, the happiest people in the world are the ones that are doing the most for others.

Think of some of the times when you have been happiest. Often that happiness came about because you cared and shared with someone in need. Thus, we find our second rule of happiness, be concerned about others. HYMN: "Be Strong. We Are Not Here to Play"

PICTURE INTERPRETATION: "Follow Me" by Tom Curr. (If one large copy or individual copies of this picture are not available, use any good picture of Christ and the children.)

We hear a great deal these days about a new world order and the many plans which are being proposed to bring such an order to pass. (The leader might discuss briefly and simply some of the ideas embodied in

plans proposed by E. Stanley Jones, Herbert Hoover, Vice-President Wallace, etc.) It is easy to make plans but it is not always so easy to work a plan. Can we juniors do anything to help make these plans work?

The artist of this picture suggests one thing that all can do, namely, go hand in hand with Jesus and the children of the world along the road of life. Just think of it, if all the children of the world would unite and say to their fathers and mothers and to their governments too: "Come what may, we are going to try Jesus' plan. It's simple and it will work if we will only try it. All we have to do is to love our Father-God with all our hearts and souls and strength and minds, and be more concerned about our neighbors than we are about ourselves. We know that it won't always be easy to do that, but it will be exciting to try."

The children of America might say: "Why, we're going to care so much about the needy children of the world and of our own America that we will be willing to go without some of the things we have been used to, so that, when this war is over, they may be fed and clothed, and have homes to live in and a fair income to live on. We will also do our best to share the good news of Jesus Christ with them so that they may truly enjoy abundant life."

While the children of the yellow, brown or black races and the children of war-torn Europe might respond and say: "We will appreciate all the sacrifices you make in our behalf, children of America, but we will do our share too. You can count on us to make the best possible use of our freedom and to do our part in making a better world. We have much to share with you which will make your lives richer, not only things that we make with our hands, but also thoughts from our minds and hearts. Together we will go hand in hand with you toward a new world order, and we will go with Christ, too."

Thus, proudly, purposefully and happily will the children of the world follow Jesus as they go hand in hand with him down the road of life toward the city of good will. No wonder Jesus is smiling, for he feels sure that his city will be in good hands. "Follow Me" spells action, adventure, and companionship to children of every race and nation. That is what our leader, Christ, calls us to. Let's share and share alike. Let's care and care a lot. Let's go forward unafraid for in us lies the hope of the world.

SILENT PRAYER PERIOD: As the pianist plays softly "In Christ There Is No East or West" ask each junior to say his own prayer for a better world.

PRAYER HYMN: "A Prayer for Peace"<sup>3</sup>

OFFERING: If the offering could be used for world relief, it would make this whole service more meaningful.

RESPONSE: "Bless Thou the Gifts"

BENEDICTION

## June 20

THEME: *3. Be a Little Kinder than is Necessary*

PRELUDIUM

HYMN: "Lead on, O King Eternal"

The following questions asked at the conclusion of each verse might help this hymn to become more meaningful: Verse 1. We spoke last week of Jesus leading the children of the world on to a better world. What kind of preparation do you think we will need for that? ("Through days of preparation")

<sup>3</sup> From *Hymns for Junior Worship*, The Judson Press, The Westminster Press, 1940.

Verse 2. The new world order will be brought about by what? ("deeds of love and mercy")  
 Verse 3. How can we feel sure that we are following the right leader? (Because of the joy and happiness Christ brings to all who know and serve him. Because of the cross which he endured and which proved that sacrificial goodwill always wins out.)

**SCRIPTURE:**

Our third rule for happy useful living is found in Matthew 5:7. Let's read it together. Can you think of different words that would explain what Jesus meant by mercy, i.e. forgiving, "being a little kinder than is necessary."

Jesus always put his ideas into action. Let's think of some examples of Jesus practising mercy through forgiveness. Luke 23:34.

Jesus told a thrilling story to show that God is merciful and forgiving too. Read Luke 15:11-24.

**HYMN:** "Be Strong, We Are Not Here to Play"

**TALK:** "The Prodigal World"

The story of the Prodigal Son describes with surprising accuracy the way many modern people and nations thought and acted before this war.

Like the Prodigal Son, many people and certainly the nations have taken all they could get from one another and from their Father, God, and have gone forth to live their own lives in their own way. After all we were free and we had a right to do just as we pleased.

No doubt, the Prodigal Son thought his father was old fashioned when he wanted him to stay at home and work and share with his family and neighbors. Well, many moderns thought that God was old fashioned and that his ideas of sharing and brotherhood were impractical. You couldn't live that way and really get ahead, so they followed their own way.

The Prodigal Son went forth and spent his time in riotous living. So, before the war, did many people and nations spend their time in making money, in living for themselves regardless of the needs of others, and by talking about God but not living as he would wish.

Disaster came to the Prodigal Son in the form of a famine and to us, in the form of a great global war. The story tells us that when the Prodigal was hungry, friendless and was forced to live and eat with pigs, he came to himself. He recognized himself for what he really was, a fool, who was only fit to live in swineland. Since the war, nations and people have come to recognize the inescapable fact, that as ye sow, so shall ye reap, and they too are coming to themselves and are saying: "We can't go on living just for ourselves alone; we must turn round and go back to God and his way."

But, our friend, the Prodigal, didn't let it rest there; he did something about it. He said: "I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." And he went, and his Father forgave him. So the people and nations of the world must rise up and go before God and say: "We'll try your way of goodwill and cooperative sharing and understanding. Our way didn't work." And our Father-God will forgive all nations and will help them to find ways and means of building a new world order.

There is one thing that we as juniors can well remember: if God forgives us, he in turn expects us to forgive others. So we had better begin right now to practice forgiveness toward our enemies. It may help us if we remember: (1) that every nation helped

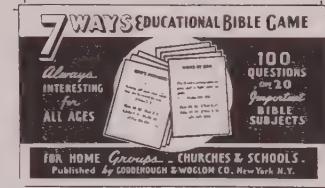
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bring on this war; (2) that hatred destroys not only the hated but the one who hates as well; (3) that the Germans and Japanese hate the Allied countries because they think we were unjust to them and that we felt superior to them.

**LITANY OF FORGIVENESS:**

For thinking more of ourselves, our comfort and welfare than we do of others,  
*Father, forgive us.*

For neglecting to love and worship thee in spirit and in truth,  
*Father, forgive us.*

For letting hatred and false pride possess our minds and hearts,  
*Father, forgive us.*

**HYMN:** "Dare to be Brave"

**OFFERING**

**CLOSING PRAYER:** The Lord's Prayer

### June 27

**THEME:** 4. Do Good to All

**PRELUDE**

**HYMN:** "Lead On, O King Eternal"

**THEME THOUGHT:** Jesus said, "Happy are the peacemakers: for they shall be called the sons of God." (Matthew 5:9.) Why was Jesus the greatest peacemaker the world has ever known? (Help the juniors to bring out that it was because he "went about doing good," forgetting himself in service for others. That is the secret of being a peacemaker.)

**STORY:**

**ALONG THE BURMA ROAD**

(The following facts were gleaned from a mimeographed letter written on January 25, 1942 by Paul Geren, a missionary in Burma.)

"What can I do now?" This is the ques-

tion which Paul Geren had to answer for himself when the Japanese invaded Burma. The school in which he had been teaching was closed; his pupils had fled into the hills. There he was, no job, no home, few pleasant prospects ahead and with this all important question to answer, "What can I do now?"

Perhaps the sane and sensible answer would have been: "Go on into India as quickly as you can and take the first boat to America. You've done all that can be reasonably expected of you."

However, there was that spark of devotion to the Master which made him want to do more than was expected of him. Thus we find him saying to himself: "I can't teach any longer, but I can still drive a car, and Dr. Seagraves needs ambulance drivers for his mobile hospital unit. There is my answer; that is what I can do now."

On January 25, 1942, he wrote: "I now have a regular run on the Burma Road with the ambulance. I drive while a group of nurses minister to soldiers, laborers, villagers and all others who seek our help. The ambulance rolls up to a stop, the people gather around describing their ills. All get the best of care and attention that we can give. To see so much disease is oppressing; but to see the fight Christian doctors and sixty Christian Burmese nurses (most of whom have come up from the same weights of disease and poverty) are making against it, is thrilling."

Then in the last part of his letter he outlines a plan of action which all missionaries might follow in relation to the question,

"what can I do now?" His ideas sum up the four rules for happiness that we have been discussing and practising this month.

1. "I will stand by the Burmese people as long as I possibly can, and will lend what courage and calm I can to all who need it." Stand by and lend courage; does that fit in with our idea of, be concerned about others?

2. "I will step into the deepest need I can fill." That need happened to be driving an ambulance on the Burma Road; whether he is still doing that we do not know. But we do know wherever he is, he is doing his best for Christ and his cause. Meeting great need fits in with our rules, better than the best and doing good to all.

3. "I will seize every opportunity to witness to the reality and power of the Christian faith." Surely those Burmese people came to a true understanding of the words, love, service, and sharing, as he and others acted those words out by the deeds they did. "Be a little kinder than is necessary." People will learn to be kind and forgiving only when they see those ideas practised in our daily living.

PRAYER: Father of all mankind: As true soldiers of the cross on the home front, we pledge ourselves to try to: (Repeat together the four rules for happiness.)

PRAYER HYMN: "A Prayer for Peace"

OFFERING: "Lord, I Want to Be a Christian"  
(Sung as a solo or by the choir)

RESPONSE: Repeat the refrain.

BENEDICTION

"Whatever anyone may say in the way of worthless arguments to deceive you, these are the things that are bringing God's anger down upon the disobedient. Therefore have nothing to do with them. For once you were sheer darkness, but now, as Christians, you are light itself. You must live like children of the light, for light leads to perfect goodness, uprightness and truth; you must make sure what pleases the Lord. Have nothing to do with the profitless doings of the darkness; expose them instead. For while it is degrading even to mention their secret practices, yet when anything is exposed by the light, it is made visible, and anything that is made visible is light. So it says,

Wake up, sleeper!

Rise from the dead,

And Christ will dawn upon you!

"Be very careful then, about the way you live. Do not act thoughtlessly, but like sensible men, and make the most of your opportunity, for these are evil times. So do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, for that is profligacy, but be filled with the Spirit; and speak to one another in psalms, hymns and sacred songs. Sing praise to God with all your heart; always give thanks for everything to God our Father, as followers of our Lord Jesus Christ, and subordinate yourselves to one another out of reverence to God."

MEDITATION:

#### THE PROBLEM OF DRINK

These words might just as truly have been written by Paul to the people of our day and age as they were to the people who lived in Ephesus so many centuries ago. Human nature still continues to repeat many of its mistakes in each generation. One of the greatest enemies to mankind is the use of alcoholic beverages.

If one notices the cartoons in any of the religious magazines he will soon be aware that many Christian people are conscious that there has not been, and will probably not be, any rationing of liquor. It still is advertised and sold to any one who has the cash to pay for it. It continues on its destructive way. It helps to tear down all that is fine in human nature and the physical body. All this it does at a time when more emphasis is being laid upon physical fitness than ever before.

In reading the daily newspapers, in listening to the news commentators on the radio, in hearing any discussion by a group of defense employers, one readily senses that the problem of absence from work caused by alcoholic drinkers is very distressing. One also learns from talking with the Chaplains in the service that many moral, social and physical problems are caused by the drinking of strong drinks by the soldiers. Many new home problems are arising so that the ingenuity and tact of the church and social workers are greatly needed in helping solve them. All this because individual members of some homes do not know how to control their appetites and habits in drinking.

Many young people of today will say, "That is not a problem that concerns me! Why should I care that there is such a problem?" Others will say, "I know from experience the sorrow and heartache that the habit of drink can bring into a home circle!" Still others say, "Why should we worry for we very seldom drink and when we do we know when to quit!"

In our worship this morning we cannot bring forth the facts. We can tell what a few young people have said after having put thought and time upon the subject. Here are some quotations, the first from a young man.

O God, our Father, we come to thee in prayer this morning with our hearts full of thankfulness for thy many gifts to us. We thank thee for the gift of health, for bodies that are governed by the laws of nature, for minds that are open to the great truths about us, for friends who understand us, and for loved ones who forgive and love us always. May we feel thee always with us in our relationships with each other and in our quiet moments.

We pray that we may never thoughtlessly or selfishly lose the power of control over ourselves and our actions. We need thy strength to help us meet our problems and our temptations. Give us thy courage to live our best every day. Amen.

SCRIPTURE: Ephesians 5:6-21 (Edgar J. Goodspeed Translation<sup>1</sup>)

## Intermediate Department

By Ethna Jones Landers\*

### THEME FOR JUNE: *Growing Tall in Times of Tension*

On page 234 of *Worship Programs in the Fine Arts*, by Alice A. Bays may be found a more complete interpretation of the hymn "This Is My Father's World" which is used in the service for June 20.

For Sunday, June 27, it would add greatly to the service of worship if a large picture of Burnand's "Go-Preach" could be hung above the altar. A splendid interpretation of this picture is in *Christ in Recent Art* by Albert Edward Bailey. The same interpretation is in a set of 16 pictures from this book. These may be secured from Charles Scribner's Sons, 597 Fifth Avenue, New York City. The price for the set is 50c and the size of each picture is 9 x 6 1/4 inches. The pictures are in black and white.

### Motion Pictures

**First Sunday: It's the Brain that Counts.** 20 min., 16 mm. Sound. Service charge 75c. When a friend is injured in an auto accident his young companions of the night before go to the doctor to inquire after him. In so doing they reveal that all had been drinking. With scientific evidence the doctor shows how the drinking may have caused the accident. **A Family Affair.** 10 min., 16 mm. Sound. Service charge 50c. A scientific

\* Intermediate Department Superintendent of First Congregational Church and part-time teacher in the Week-Day schools of Religious Education, Oak Park, Illinois.

"There were two boys who were the stars on our basketball team. Everyone in school admired and looked up to them. Then they began to drink and the coach finally had to replace them with two boys who were not really good players but who had cleaner and saner health habits. After seeing the first two boys lose their place of respect and leadership, I decided that drinking demanded too great a price for its enjoyment."

"I don't drink or smoke either for several reasons: (1) It costs too much money that I can use in having a far happier time in other ways. (2) It may offend someone whom I would like very much to please sometime. I do not feel that my doing without will ever offend anyone. (3) It is not a clean habit; it is one that would make me lose my self-control, and that I don't want to do. (4) When I look at a picture of Jesus Christ, I cannot imagine his doing anything but the clean, honest and upright thing in every way. Since I am a Christian and a church member, I would be untrue to all the teachings of Christ for abundant living if I let unclean and destructive things destroy my body and talents," testified an outstanding young Christian leader.

A fine girl said, "I don't drink, because I love living! I love sincerity and the pride I feel at being able to reply, 'No, thank you' to the invitations of my schoolmates and associates when I feel that to yield to their invitations would be detrimental to my mind and body."

**HYMN:** "Dare to Be Brave, Dare to Be True"

### June 13

**THEME:** Mental Growth

**PRELUDIUM:** "The Lost Chord" by Sullivan

**CALL TO WORSHIP:** Romans 11:33, 35;

Psalm 100:4

**HYMN:** "Holy Spirit, Truth Divine" or  
"Father of Lights"

**SCRIPTURE:** (To be used as a choral reading  
if possible)

#### THE THOUGHTS OF THE RIGHTEOUS<sup>2</sup>

The wicked through pride of his countenance will not seek after God. God is not in his thoughts.

Search me, O God, and know my heart; try me and know my thoughts.

The thoughts of the righteous are right but the counsels of the wicked are deceit. The thought of foolishness is sin.

Let the wicked forsake his way and the unrighteous man his thought, and let him return unto thy God and he will have mercy upon him, and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

As a man thinketh in his heart so is he. Keep thy heart with all diligence for out of it are the issues of life.

Finally brethren, whatsoever things are true, (etc. Philippians 4:8).

**MEDITATION:**

#### CONTROLLING THOUGHTS

Have you ever stood on a busy street corner or in a railway station and watched the people go by? Have you ever tried to tell the kind of people they are and what they are thinking by the expression on their faces or the way in which they walk? Some tell us that our bodies are the physical expression of our thoughts.

<sup>2</sup> Arranged by Nancy Longnecker, in the June 1935, *International Journal of Religious Education*.



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shall find that the vacation months may bring us joy as we advance in wisdom.

#### LITANY OF PRAISE:<sup>3</sup>

**Leader:** For the musicians who have written our great church music and the writers who have given us our hymns so that

<sup>3</sup> Written for this worship service by the 8B Class in Religious Education at Whittier School, Oak Park, Ill.

# Preferred

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we might sing our praises unto thee,  
Response to be sung: "Rejoice, Rejoice,  
Rejoice, give thanks, and sing." (Refrain  
from "Rejoice, Ye Pure in Heart." Use each  
time.)

For the artists who have given us pictures  
of Jesus, who challenges us anew to the  
acceptance of a Christian life,

*Response*

For the interpreters who have made thy  
thoughts understandable to all peoples and  
nations,

*Response*

For all those people who have given us a  
clearer understanding of thy great love in  
their attitude toward thee and toward those  
with whom we come in daily contact,

*Response*

HYMN: "O Lord Thy Benediction Give"

## June 20

THEME: *Spiritual Growth*

PRELUDIUM: "Vision" by Rheinberger



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## CALL TO WORSHIP:

Live in the beauty of today, and grow  
Calm and sweet with the simple things of life.  
Let memories forever bless—not burn.  
Cherish thoughts of peace; free the mind of  
strife,  
They who know faith, and find this way to  
live  
Have all that the Creator has to give.

GRACE MATTHEWS WALKER<sup>4</sup>

HYMN: "This Is My Father's World"

Dr. Maltbie Babcock shows us clearly in this hymn that he sees God in the world about him everywhere. His is not a God in a far-off heaven but one that is around and about him all the time. As we sing this hymn this morning, let us try to feel God in our midst.

SCRIPTURE: Psalm 95:1-7; Matthew 5:8,9.

VOCAL SOLO: "Seek Not Afar For Beauty,"  
by Minot J. Savage. (No. 225 in *The New  
Hymnal for American Youth*.)

## MEDITATION:

In times of stress and world crisis, people turn more naturally, it seems, to God and to religion than when everything is going normally and smoothly. The church is today having more people in regular attendance at its worship services, is having more money with which to care for the benevolent and war calls coming to it, and is having a deepening spiritual experience.

Chaplains tell us that the attitude of the men in the service has changed greatly during the last twenty years. Chapels are being built in every army camp and at every battle front. The men are coming to the Chaplains personally and to the services held in the chapels with an air of seeking the deeper meaning of life. There does not seem to be the indifference toward religion that there was during the last world war. This is splendid but let us hope that the same spirit will prevail after the war is ended. May people find that spiritual values last longer and are infinitely more satisfying than all the wealth and possessions in the world.

This great truth was discovered for himself by Saint Francis of Assisi who lived in the thirteenth century.

STORY: "The Knight Who Became a Troubadour," by Henry David Gray (Page 30 in the *International Journal of Religious Education* for April 1941. Copies may be obtained for 15 cents from the *Journal* office.)

## POEM or Choral Reading:

### CANTICLE OF THE SUN

(Written in 1225 A.D. by St. Francis  
of Assisi)

Oh, Most High, Almighty, Good Lord God,  
to thee belong praise, glory, honor and all  
blessing.

Praised be my Lord God, with all his creatures, and especially our brother the Sun who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor.

O Lord, he signifies us to thee!

Praised be my Lord for our sister the Moon, and for the stars, the which he has set clear and lovely in the heaven.

Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather, by which thou upholdest life and all creatures.

Praised be my Lord for our sister water, who is very serviceable to us, and humble and precious and clean.

Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

<sup>4</sup> From Grace Walker's Scrapbook. Used by permission of the author.

Praised be my Lord for all those who pardon one another for love's sake, and who endure weakness and tribulation: blessed are they who peacefully shall endure, for thou, O Most High, wilt give them a crown. Praised be my Lord for our sister, death, from which no man escapeth.

Blessed are they who are found walking by thy most holy will.

Praise ye and bless the Lord, and give thanks unto him and serve him with great humility. (Draper Translation)

HYMN: "There's a Wideness in God's Mercy" or "Immortal Love, Forever Full"

## June 27

THEME: *Service Outreach*

PRELUDIUM: "When Thy Heart With Joy  
Overflowing"

CALL TO WORSHIP: (by choir) "The Lord  
Is in His Holy Temple"

HYMN: "O Master, Let Me Walk With Thee"

SCRIPTURE: Matthew 25:31-46

## MEDITATION:

There are two pictures which have been given to us by artists, showing Jesus Christ with a young man. In Hofmann's "Christ and the Rich Young Ruler" we see Jesus looking at a young man who is very elegantly dressed. This young man has come to Jesus to seek the way to life eternal. Jesus looks at the young man as if he loves him greatly. The young man seems lost in thought as if he does not know just what to do and must have time in which to make his decision. You will remember the story as we read it, as told to us in Matthew 19:16-22. (Read aloud the story as related there.)

The words, "He went away sorrowful; for he was one that had great possessions" makes us regret his decision that day. We never heard of him or about him again. He had met his chance to be of service and had failed both his needy brothers and his God.

The other picture, "Go Preach" by Eugene Burnand<sup>5</sup> gives us a picture of Jesus with another young man. This time the youth is very simply clothed and the background is very plain and unadorned. Jesus rests his left arm upon the shoulders of the young man, showing that he loves him. Jesus is eager that the youth see what he visions as they both look off into the distance. With his right hand, Jesus is pointing the way to a Christian life and all that it will mean to the young man as he goes down through the years. It is the same call that comes to every young person at some time in his life—when he makes the decision whether he will follow Jesus or be like the rich young ruler in rejecting the call of Christ. It is a challenging picture that each of us should become familiar with. The message it gives to us will help us in the days and weeks ahead when we have difficult decisions to make. It will help each of us to see the opportunities of service and need that lie ahead of us.

Many of the young men now at the battle front or in the camps feel that they too are answering the call of Jesus to give their lives for his cause. We should strive to do our part as effectively as they are performing theirs.

POEM:

### OUR SONS

Their voices come from burning sands,  
From hills and vales of alien lands,  
From jungle depths and far off places—  
From army camps and naval bases,  
From ships that plow the blistering seas  
And crags swept by a northern breeze.

<sup>5</sup> Used on cover of *Journal* for October 1941.

From stations lone on distant isles  
We hear them clear across the miles.  
These are our sons, how strange they sing  
First faintly heard, now louder ring  
To bring to all humanity a great and mighty  
symphony  
Of victory that brings release and everlasting  
peace.

—TOMMY HALL<sup>6</sup>

(12 years of age and in grade 7A)  
HYMN: "God Who Touchest Earth With  
Beauty" or "Love Thyself Last"

PRAYER:

#### THE GIFT OF SELF

To give myself to God and man I dedicate  
myself a living sacrifice wholly to God.  
For the gift of self is stewardship of all life.  
It is the very heart of me, my will, my mind,  
my words, my time, and my possessions.

<sup>6</sup> Member of a class in the Week-Day Schools  
of Religious Education, Oak Park, Ill.

Therefore I shall—

Control my will that it may be free to do  
His will, for mine is the power to choose the  
right or wrong in all things.

Keep my mind alert and disciplined, free  
from resentment, self pity, jealousy, intolerance  
and conceit.

Guard my words that they may give courage,  
sympathy, understanding and love, upholding  
that which is Christ-like, renouncing  
that which is untrue to him.

Plan my time that I may be free from  
wordly things to do the Master's work.

Share my possessions, for all that I have  
is given to me that I may give also to free  
the world of selfishness and establish Christian  
faith in a day when the world seeks  
to blot out the Jesus way of life.

Dear God, accept this gift of mine,  
May it ever be truly thine.

—GRACE MATTHEWS WALKER<sup>4</sup>

BENEDICTION: Sing softly as a prayer "Just  
As I Am, Thine Own to Be"

thing else but God, but underneath their  
seeking there is a deep longing for peace  
and harmony and for a sense of what is  
right.

Let us ask ourselves certain questions as  
we begin our quest. In a world that is torn  
with strife and war, do we still believe there  
is a God of Justice and Order and Righteousness  
and Peace? In the face of so much  
ugliness and sordidness in life, so much  
cheapness and second-best, do we still believe  
there is a God of Purity and Holiness? In  
spite of the sin of men, the bitterness, the  
hatred, the evil, do we still believe there is  
a God of Love, Mercy, and Gracious For-  
giveness?

Is it not true that when we see life at  
either its best or its worst, we are driven to  
a deeper belief in God? If we, by our mis-  
takes and shortcomings, bring trouble and  
sometimes ruin upon our own lives and the  
lives of others, then we know what the  
Psalmist says is true, "Thou art acquainted  
with all my ways." When we break our  
own bodies and spirits in defiance of what  
is truly right and best for us, we simply  
show that there is a God of moral order,  
whose physical and spiritual laws cannot be  
broken. The laws are not broken: we are  
ourselves broken.

This kind of quest can be meaningful if  
we make it honestly and fearlessly. We  
should be ready to give up pet notions when  
we find a larger truth.

As we think of the words of Isaiah and  
of the Psalmist, let us say to ourselves:

I believe in God. I believe in the greatness  
of God. He is my Creator, my Righteous  
Judge, and my Loving Redeemer. He  
knows me through and through. He  
knows all things: my thoughts, my desires,  
my intentions, my hopes, my fears, my  
needs, and my potentialities. Nothing is  
hidden. Therefore I need not fear. In  
every moment, every thought, every act,  
God is with me. He is my Heavenly  
Father and his Spirit moves in me to make  
me know him more completely. I believe.  
I believe in God. I believe in the greatness  
of God.

CLOSING HYMN: "Savior, Breathe an Evening  
Blessing"

#### June 13

THEME: *I Believe in God as Creative Spirit*  
PRELUDE: "The Heavens Are Telling" by  
Beethoven

OPENING SENTENCES: Psalm 104:1-13, 31-34  
HYMN: "The Spacious Firmament" or "This  
Is My Father's World."

UNISON PRAYER: (may be written on a  
black-board or several copies made)

"We thank, O Lord, for the things that  
are out-of-doors; for the fresh air and the open  
sky, the growing grass and the tiny flowers,  
the setting sun, the wooded hill, and the good earth  
beneath our feet. They are all good and they speak to us of thee. Keep  
us, we pray, ever like thy good world, rugged  
and wholesome and true."<sup>2</sup> Amen.

POEM: "Vestigia" by Bliss Carmen  
SCRIPTURE READING: Psalms 8, 96, 19:1-6, 24  
MEDITATION:

#### CREATIVE SPIRIT

In the Story of Creation as told in Genesis,  
the climax of the creation is described in  
these words: "And man became a living  
soul."

As youth we have a great curiosity to

<sup>1</sup> Adapted. From *The Kingdom, the Power and the Glory*, published by Oxford University Press. Used by permission.

<sup>2</sup> Dartmouth Outing Club. Quoted in *New Hymnal for American Youth* by H. Augustine Smith.

## Senior and Young People's Departments

By Roy J. Hendricks\*

THEME FOR JUNE: *I Believe in God*

#### Introduction

The services for this month center upon  
the problem of belief in God. Here the leader  
has the opportunity to guide youth in their  
quest for a fuller meaning of God, and for a  
constant and conscious relationship to him  
and to his purposes in the world. If the  
problem can be presented as a practical,  
down-to-earth proposition, and in thought-  
forms understandable to youth, there will be  
evinced a real desire to seek for God in  
thought, in worship, and in daily life. The  
leader should prepare himself and his group  
with a review of certain source materials.  
The entire book of Psalms, especially some  
of those suggested in the services, is the first  
requisite. Others are: *What and Where Is  
God* by Swain; *A Theology for Christian  
Youth* by Gray; *A Guide to Understanding  
the Bible* by Fosdick; *God* (in the Hazen  
series) by Horton; *Religious Living* (in the  
Hazen series) by Harkness; and a "Dramatic  
Service of Worship" in *motive*, May, 1941,  
published at 810 Broadway, Nashville,  
Tennessee.

#### Motion Pictures

First two Sundays: *Hills and the Sea*.  
(See description under Primary Department  
above.)

Fourth Sunday: *Story of the Prodigal  
Son*. (See description under Junior De-  
partment above.)

#### June 6

THEME: *I Believe in the Greatness of God*  
PRELUDE: Tune: *Lasst Uns Erfreuen*

\* Minister of the Pleasant Valley Church,  
Pleasant Valley, Connecticut.

know *how* things come about. And so we ask how did man become a living soul? Some would say man became a living soul when God breathed into him the breath of life. Then we ask, *when* was that? And some would say at the time of the creation of the first man. We ask again how can we really know anything about the origin of a first man. Our answerer would say that you do not ask, you simply believe.

But we want to approach such a belief in creation in a modern way. We want a laboratory test of some kind. However, we cannot get Adam into a crucible; so we have to do some investigation upon things here and now.

Where does this desire to *know* the reason behind things come from? That urge to search for facts and for truth is, to many people, one of the very evidences of the Creativity and the Intelligence of God. Does it seem so to you?

Think, for instance, of all the people of the world: nearly two billion of us. So many beautiful colors of skin. So much variety of culture and history. Such wonderfully creative men and women of every race and country who enrich our lives.

Look, also, at nature. Have you found a way to explain the wonder of the dawn and the beauty of the sunset? Have you thrilled at the exquisite patterns of snow flakes? Have you looked heavenward and marvelled at the order and constancy of nature? Have you watched what seemed to be dead seeds grow into first the blade, then the leaves, and finally the full ripened fruit?

Consider again the source of our own

lives. Each of us has come from seed of life infinitesimally small and now have grown to the place where we seek to know our Creator. We find that we are a part of a great Life. Our life, our breath, our pulse, our very thought is a force and power outside ourselves. It is this life in which we are contained that we call Creative Life or Spirit.

What difference does this make to us? It makes a tremendous difference, for now we see we are part of the created world. We are creatures who like our Creator have within us, in some measure, the desire to create, to inquire, to reason, to pray.

We come to realize that we must treat all things of this world, not as our own, but as things and persons given to us. We must use our minds as instruments of clear thought and clean speech; we must use our bodies as temples of the Creative Spirit. We must treat each other as divine creatures of a Heavenly Father. Tagore has expressed this belief beautifully in these lines:

Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out of my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my action, knowing it is thy power gives me strength to act.<sup>3</sup>

**PRAYER FOR THIS WORLD:** (by the leader or in unison) Source: *Prayer of the Social Awakening* by Walter Rauschenbusch

**OFFERTORY:** "God Who Touchest Earth with Beauty"

**OFFERTORY PRAYER**

**CLOSING HYMN:** "God of the Glorious Sunshine" or "God of the Earth, the Sea, the Sky"

## June 20

**THEME:** *I Believe in God as a Present Help*

**PRELUDE:** Tune: *Ein' Feste Burg*

**CALL TO WORSHIP:** *Isaiah 40:25-31*

**HYMN:** "Let the Whole Creation Cry" or "O Maker of the Sea and Sky"

**CALL TO PRAYER:**

Abraham Lincoln once said, "I have been driven to my knees many times by the overwhelming conviction that I had nowhere else to go; my own wisdom and those around me seemed insufficient for the day" Let us pray: (Prayer expressing dependence on God and willingness to accept his gifts for the betterment of self and society.)

## DISCOVERY

I cannot invent  
New things.  
Like the airships  
Which sail  
On silver wings,  
But today  
A wonderful thought  
In the dawn was given,  
And the stripes on my robe,  
Shining from wear,  
Were suddenly fair,  
Bright with a light  
Falling from Heaven —  
Gold, and silver, and bronze  
Lights from the windows of Heaven.

And the thought  
Was this:  
That a secret plan  
Is hid in my hand;  
That my hand is big,  
Big,  
Because of this plan.  
That God,  
Who dwells in my hand,  
Knows this secret plan  
Of the things He will do for the world  
Using my hand!

TOYOHICO KAGAWA<sup>4</sup>

**Solo:** "Lift up Our Hearts" (found in *New Hymnal for American Youth*)

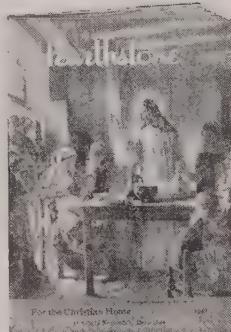
**MEDITATION:**

## REFUGE OR ESCAPE

Some time ago a dispatch from Norway revealed quite pointedly the faith of a people who are in trouble. For a nation under the rule of Quisling is indeed in dire trouble. On a certain day hundreds of people had gathered to hear their beloved Bishop Berggrav. Quisling had assigned his men to prevent the meeting. Long before time for the service devoted men and women had already gathered in the cathedral. But when the authorities arrived, hundreds of others were forced to remain outside. They did not leave. They stayed in silent testimony to faith in their gracious God, who was to them "a very present help in time of trouble." Then a wonderful thing

<sup>3</sup> From *Gitanjali* by Rabindranath Tagore. Used by permission of the Macmillan Company.

<sup>4</sup> In *Songs from the Slums*, by Kagawa. Published by Abingdon-Cokesbury Press. Used by permission.



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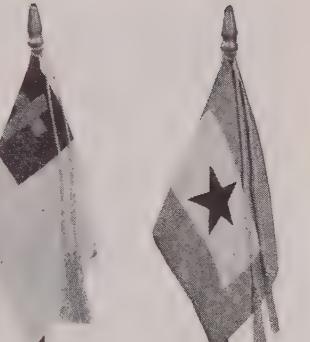
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happened. After a few moments a voice somewhere began to sing the phrase, "A Mighty Fortress Is Our God." Others joined, and still others, until the whole congregation lifted their hearts and voices in powerful and triumphant faith. There before German Nazis, some of whom are not able or willing to stand up under such spiritual resistance, the people of Norway found help and hope in the hymn of Martin Luther.

They are not alone. Men and women everywhere find help when there is no help. Think of the people in concentration camps, those detained as prisoners of war, Christians in many places persecuted and tried by "dungeon, fire, and sword." And men in the armed forces also face the situation in which there seems to be no way out. Nevertheless, we are skeptical. To say, "God is our refuge and strength," that sounds like "old stuff." To say, "A mighty fortress is our God" is some kind of Sunday school lingo! But is it?

Ask the men who have quaked in shell holes. What do they say? "There are no atheists in foxholes." Ask the men who have drifted on a raft in hopeless expanse of uncharted sea. What do they say? "It was a great relief to our minds when we found we could pray." Ask the aerial gunners in the bombers, and what do they say? "I hope every man and woman in America will breathe a prayer this night for the boys in the service."

To one who is in deep trouble there is great consolation in the fact that God is a helper. Of course, men help each other, too, at times. But even the best of men sometimes fail under pressure. Although one may have complete confidence in his friends or family, even they are not a final refuge and strength.

For people who live easy lives it seems to be an escape to find one's aid in God. For people who are in trouble it may also be a means of escape, avoiding the hard business of living. But the important thing is that whatever comes one's faith in God should be his driving power. As one reads the forty-sixth Psalm (upon which Luther based his hymn) and as one reads and prays this great poem of faith, he is brought to realize that all things can be endured when one has faith in God.

Of a prisoner of war who saw his friends fall on every side, it was said, "From now on he had a new conception of God. It was

evident that help was given to those who placed complete trust in him, and who were prepared to help themselves so far as opportunity was given them to do so."

(In conclusion the leader may read the entire hymn, "A Mighty Fortress Is Our God.")

HYMN: "A Mighty Fortress Is Our God"  
BENEDICTION

June 27

THEME: *I Believe in the God of Mercy*  
PRELUDE: Hymn Tune: *Percival-Smith*

OPENING MEDITATION:

Sing, O heavens; and be joyful, O earth;  
And break forth into singing, O mountains;  
For the Lord hath comforted his people,  
And will have mercy upon his afflicted.

I will sing praises unto thee.  
For thy mercy is great above the heavens.  
The Lord is gracious and plenteous in mercy.  
(And) the sacrifices of God are a broken spirit:

A broken and a contrite heart. O God, thou wilt not despise.

HYMN: "Lord of Health. Thou Life within Us" or "For Mercy, Courage, Kindness"

READING: "Care for My Needs" by Margaret Sangster (No. 445 in *New Hymnal for American Youth*) and "Wind in the Pines" from *The Box of God* by Lew Sarett

MEDITATION: "The Mercy of God." Read from *A Theology for Christian Youth*, by Henry David Gray published by Abingdon-Cokesbury Press, Nashville, Tennessee (\$1.00): Page 81, beginning with "The very worst thing about sin" to end of chapter, page 85.

HYMN: "In the Hour of Trial" or "O Thou Great Friend to All the Sons of Men"

CLOSING PRAYER:

"O Thou whose love can be in the heart of man as a fire to burn up all that is shameful and evil, let me now lay hold upon Thy perfect righteousness and make it mine own. Blot out all my transgressions and let my sins be covered. Make me to feel Thine hand upon my life, cleansing me from the stain of past mis-deeds, loosing me from the grip of evil habits, strengthening me in new habits of pure-heartedness, and guiding my footsteps in the way of eternal life. Lead

me in battle, O God, against my secret sins. Fence round my life with a rampart of pure aspiration. And let Christ be formed in my heart through faith. All this I ask for His holy name's sake."<sup>5</sup> Amen.

<sup>5</sup> From *A Diary of Private Prayer* by John Baillie. Published by Charles Scribner's Sons. Used by permission.

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## The Children's own Children's Day

(Continued from page 11)

worship service were revealed to them. Each one asked for a copy that "didn't turn out so good" to take away with him, "so we can keep reading it all this week."

The Day arrived at last—absolutely perfect for an outdoor party. The flower and refreshment committees had been told to come shortly after one o'clock to help with preliminary work. Two of the girls arrived at 12:30, heavily laden with iris and peonies. Jean remarked, "We had a grand time last night at Junior Choir picnic, but I could scarcely wait for today to come!" Hard upon their heels came Marvin with his base-ball and bat, and Ronnie with the bases. "I made them myself, and I think they'll be all right. They're painted so we can see them, and the nails go into the ground to keep them in place." It was still only a little after one o'clock and more than half the group had already arrived. Everyone was busy, happy and eager about "our party" and determined that the guests should have a joyous time.

Just as the last bouquet was made and the kitchen straightened, a shout came from the other room, "They're here, Miss Ella, the first car has arrived!" and all hurried to the community hall to greet their guests, who looked as eager and excited as they. In less than five minutes there was a group of seventy-five Negro and white children mixing and talking like old friends. The speech of welcome was made by Lois, then all went outdoors.

The games, jumping rope, dodge ball, the baseball game, and the rest, were played with much gaiety. The visitors

thought their hosts' taste in refreshments excellent. The worship service went off beautifully. One of the guests helped to light the candles on the worship center, and they all joined in singing a spiritual as their contribution to the service. The climax came at the close when Jeanne with a gracious little speech, presented the guests with a copy of the junior department's much treasured book, "My Own Book of Prayers," and gave a bouquet of lovely flowers to each visiting child. Friendship and goodwill shone on the face of every child as he at last realized the fulfillment of weeks of planning. That was two years ago, but the children still talk about that Children's Day which they planned and carried through just the way they wanted.

A week later a beautiful letter of appreciation and thanks was received by the children from the South Side group, and the following summer when that group was celebrating an anniversary of their Mission Band, the juniors and primaries were invited to share in the festivities. The children were happy to remember so many faces, and it wasn't long until they were recounting with each other the events of the previous summer.

## Bridging the Promotion Gap

(Continued from page 23)

A group in the intermediate department had meanwhile been meeting to plan their program. Their procedure was similar to that followed by the juniors, but a boy presided throughout and the leader took no part until asked to speak by the presiding officer at the end of the program. The intermediate program contained more music and stereopticon pictures instead of stories.

The result of this exchange of hospitality was a keen anticipation on the part of the graduating classes which carried over through the summer, spurred them to special effort in their work, and brought them with eagerness to their fall promotion.

## Conducting Family Worship

(Continued from page 10)

"Portions of Scripture which we repeat occasionally in unison also aid us in real worship. In addition, hymns which we have memorized through frequent use have assisted us in becoming quiet and worshipful. I am expecting these great hymns and Psalms to influence definitely the lives of our five sons and daughters."

"Through our past experience we have discovered that the first step to successful family worship is for the parents to be conscious of it continually through force of habit."

7. "Before the children arrived, we used the Bible for our reading, but as soon as they were old enough to want stories we resorted to Bible story books. They had learned what it meant to be quiet and reverent, for they knew what worship was as well as what mealtime meant. We used the books over and over again, letting them read as they grew older. We still use it now but find it well to have a change once in a while. For daily reading we like *The Upper Room* and *Streams in the Desert*.

"In family worship, our three children learned to pray aloud, and by listening to us from early childhood they have an idea of how to word their prayers. I have noticed in my Sunday school work and young people's meetings that one can pick the children who have had worship at home, for they know how to pray and they know their Bible stories better."

# ★ ★ Current Feature Films ★ ★

**Air Force** (War.) Harry Carey, John Garfield, John Ridgeley, George Tobias. *Drama.* Career of a Flying Fortress and crew from Hickham Field to Wake Island to Manila to devastating naval victory in South Pacific. . . . Skillfully directed to convey definite feeling of participation, with characterizations interesting if cliché-ridden. *Thrillingly executed* but made less than convincing overall by tendency to *overplay*. **M, Y, C**

**The Amazing Mrs. Holliday** (Univ.) Deanna Durbin, Barry Fitzgerald, Edmond O'Brien. *Drama.* Young teacher from China poses as widow of captain of torpedoed ship to gain home for refugee children in her care. . . . A few passages are appealing, but story as a whole is shallow and artificial, missing chance to use children as something more than background for love story. *Overwhelmed* by magnificence of its settings. **M, Y**

**At the Front in North Africa** (Official U. S. Signal Corps film) *Documentary.* Technicolor shots of tanks landing at Bone and crossing Algiers, bombing of airport and portions of minor tank battle. . . . Although photography is blurred and erratic, and commentary does little to relieve sketchiness of action, film will, because of subject matter, be of considerable *current interest*. **M, Y**

**Battle for Siberia** (Artkino; Russian dialogue, English titles) *Drama.* Resistance by Soviet guerillas to intervention by Japan, helped by White Russians and other powers, in early twenties. . . . Story hard to follow, and camera work not impressive. Characterizations, however, are excellent, and outdoor shots of minor encounters and battles have rugged sweep and *conviction*. **M, Y**

**Calaboose** (UA) Noah Beery, Jr., Jimmy Rogers. *Farce* about two cowboys who try to be jailed so they can be "reformed" by sheriff's daughter. . . . A forced story with *labored* performances that fail to let the comedy through. **Y, C**

**The Crystal Ball** (UA) Paulette Goddard, Ray Milland. *Comedy.* Texas girl gets involved with fake medium and thereby wins a wealthy playboy. . . . Pretentious attempt peopled by artificial, unsavory characters. What is usually meant by "*typically Hollywood*." **M**

**Flight for Freedom** (Col.) Herbert Marshall, Fred MacMurray, Rosalind Russell. *Drama*, remotely based on exploits of Amelia Earhart, about an aviatrix who strives for fame to spite an unresponsive lover, dies in predestined tragedy when government sends her on flight over Japanese-held islands. . . . Flying portions, which should have been main feature of film, only suggested; stress on love story, a silly, unmotivated one at that, detracts from effectiveness. *Disappointing*. **M, Y**

**The Great Impersonation** (Univ.) Evelyn Ankers, Ralph Bellamy. *Melodrama*, based on physical resemblance of British upper-class wastrel and Nazi official. . . . Utterly incredible, but better acted and directed than usual spy film. Early revelation of secret, however, kills suspense and thereafter all is *routine*, cops-and-robbers fare. **M, Y**

**The Hard Way** (War.) Jack Carson, Joan Leslie, Ida Lupino, Dennis Morgan. *Drama.* Ambitious, embittered older sister dominates younger, drives her to unwanted theatrical fame; when latter finally rebels, retribution follows. . . . A well-knit, emotionally powerful film set in a sordid atmosphere as heroine, seeking to escape mill-town drabness, only takes it with her. An *unpleasantly impressive* portrayal. **M**

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querors. . . . Convincing settings, atmosphere and performances render this a grim, *impressive* picture of courage in the face of oppression. *Unspectacular, carefully produced*. **M, Y**

**My Heart Belongs to Daddy** (Par.) Richard Carlson, Cecil Kellaway, Martha O'Driscoll. *Drama.* Cab driver finds refuge for expectant mother in professor's home; later rescues host from in-laws, engineers romance. . . . Some portions are entertaining—Kellaway's portrayal of driver as master of all trades, for instance—but for most part characters and situations are *obvious, over-drawn*. **M**

**A Night to Remember** (Col.) Brian Aherne, Sidney Toler, Loretta Young. *Melodrama.* Detective novelist and wife stumble onto murder mystery when they move into Greenwich Village basement flat. . . . Good suspense, not too obviously developed. *Exciting mystery fare*. **M, Y**

**Power of the Press** (Col.) Gloria Dickson, Guy Kibbee, Lee Tracy. *Melodrama.* Small-town editor unmasks fascist plot behind a New York daily's sensationalism and anti-British line. . . . When film sticks to action, it is *better than usual melodrama of its kind*; when it pauses to editorialize, it is less fortunate. **M, Y**

**Queen of Broadway** (Producers) Rochelle Hudson, Donald Mayo. *Drama.* Woman betting forecaster has difficulty with juvenile court when she seeks to adopt waif. . . . Damon Runyon-type characters interestingly presented, but story is *obvious, sentimentalized*. **M, Y**

**Shadow of a Doubt** (Univ.) MacDonald Carey, Patricia Collinge, Joseph Cotton, Henry Travers, Theresa Wright. *Melodrama.* Bit by bit, pattern of suspicion grows in girl's mind as events suggest truth about adored uncle who has come for unexpected visit. . . . A masterpiece of suspense, directed by Hitchcock, British specialist in the type. Effect heightened by contrast with homely details of small-town background against which film was actually photographed. *Effective melodrama*. **M**

**Time to Kill** (Fox) Heather Angel, Lloyd Nolan. *Melodrama.* When detective sets out on trail of missing coin, murders crop up at every corner for him to solve. . . . Rather confused in action and developed mainly by conversation, this will appeal to those who have enjoyed Nolan in previous casual, humorous portrayals as Michael Shayne. **M, Y**

**When Johnny Comes Marching Home** (Univ.) Gloria Jean, Allan Jones, Spitalny All-Girl Orchestra. *Musical numbers* strung along tale of army hero whose visit incognito leads friends to suspect desertion. . . . Naive, trivial story; interludes render it *pleasant entertainment*, mainly perhaps, for. **Y**

**Wrecking Crew** (Par.) Richard Arlen, Esther Dale, Chester Morris, Jean Parker. *Melodrama* climaxes a tale of the men whose business it is to tear down condemned skyscrapers. . . . A mediocre story fraught with fist fights and cliff-hanging exploits; interesting in its portrayal of methods used in little-known enterprise. *Nerve racking*. **M, Y**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.  
†—Outstanding for Mature Audience.

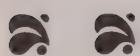
**Hello Frisco, Hello** (Fox) Alice Faye, June Havoc, Jack Oakie, John Payne. *Musical* featuring tunes and dances of early 1900's, set in tale of ups and downs of vaudeville quartet originating in San Francisco's "honky tonk" area. . . . Sentimental, glamorizing color and loyalties of the vaudeville profession, its story trite and cut to formula but made fairly *entertaining* by the colorful settings, the pleasant, tuneful interludes. **M, Y**

**How's About It?** (Univ.) The Andrews Sisters, Grace MacDonald, Robert Paige. *Musical.* Rivalry between song writers provides structure for swing music numbers, dances, etc. . . . Obvious screen fare on familiar pattern, probably *entertaining* for **Y**

**In Which We Serve** (British film released by UA) Noel Coward, Celia Johnson, Bernard Miles, John Mills. *Drama.* As survivors of bombed destroyer cling to raft, flashbacks relate outstanding moments in men's memories: personal events and steps in career of the ship. . . . Magnificent utilization of motion picture techniques to reveal verities of human living with freshness and significance—plus excitement in actual portrayal of events. Avoids temptation to overdraw, sentimentalize. In every detail of craftsmanship and feeling, an outstanding film. **M, Y, C**

**Journey for Margaret** (MGM) Fay Bainter, Laraine Day, Maxine O'Brien, Wm. Severn, Robert Young. *Drama.* Hardened war correspondent is drawn to two shattered child victims of London bombing, eventually persuaded by their trust to adopt them. . . . Although superficially conceived love story has been inserted, basic theme comes through honest and unpretentious. Surprisingly restrained for what might easily have been mere "tear jerker," characterized by *sincere, moving performances*. **M, Y**

**The Moon Is Down** (Fox) *Drama* based on Steinbeck novel treating of an occupied Norwegian village: the quiet but determined resistance of the people; the deterioration of morale on part of the con-



# What's Happening



\* RURAL LIFE SUNDAY May 30, is being promoted by the Committee on Town and County of the Home Missions Council and the Federal Council of Churches. An order of service has been prepared and is available from the Committee at 297 Fourth Avenue, New York City. From the same source may be obtained a leaflet describing courses available for in-service training for ministers in town and country.

## Personal Notes

\* DR. C. A. HAUSER, Director of Field Work for the Board of Christian Education and Publication of the Evangelical Church, died on March 13 after an illness of several months.

After a thorough educational training in this country and abroad, and serving three pastorates, Dr. Hauser became educational superintendent of the Publication and Sunday School Board of the Reformed Church in the United States, in 1911. Later he became editor of church school periodicals and then Director of Field Work when his Church merged with the Evangelical Synod of North America. This position he held until his retirement in June 1942.

During the nearly thirty years of Dr. Hauser's association with the International Council and its predecessors he was almost continuously an official representative of his denomination. He also served on the Committee on Group Graded Lessons, the Committee on Field Program, the Joint Committee on Vacation and Week Day Church Schools, and the Special Committee on the Use of Radio in Religious Education. In addition he was a member of the International and National Executives' Section and of the Editors' Advisory Section. During the many years that he was a member of the International Council he missed but one annual meeting.

He was active in the Pennsylvania State Sabbath School Association and the Philadelphia Sunday School Council. He wrote a number of books, the most recent being *Teaching Religion in the Public School*.

\* DR. JESSIE LEE CORLEY died early in February. He was director of religious education of the Southern California Methodist Conference since 1919, and executive secretary of the Conference Board of Education since 1928. Dr. Corley was a native of Massachusetts, graduated from Ohio Wesleyan University and the theological seminary of Boston University, and received the D.D. degree from Ohio Wesleyan and from the University of Southern California. His pastorates included the Morgan Memorial Church in Boston, and the Methodist Church at Van Wert, Ohio, where he originated the Van Wert plan of weekday religious education. He was a staunch friend of Christian education and served both denominationally and interdenominationally in California.

\* MRS. J. A. WALKER, first president of the Primary Department of the Interna-

tional Sunday School Association, (1902-1905) died in Los Angeles on December 21, 1942. She was an inspired and energetic pioneer in state and county organizations of children's workers not only in her home state of Colorado but in neighboring states. She was mainly responsible for the Two-day Institute for Workers with Children which preceded the Tenth International Sunday School Association Convention in Denver in 1902, to which came 500 workers from 32 states and four provinces. At that famous convention the Primary Department of the Association came into existence; a president and field-worker secretary were elected to coordinate and expand work with children in the United States and Canada and the first two-year series of Graded Lessons for Beginners was authorized. For the past thirty years Mrs. Walker has been secretary of the American section of the Algiers Mission Band, which was organized in 1907.

\* REV. HENRY J. LUDEMANN resigned March 12th as executive secretary of the Nebraska Council of Churches where he had served for the past three years. The Council accepted his resignation with regret and appreciation for his work during three difficult years. Mr. Ludemann left the Council to take up work with the Agricultural Extension Service of the University of Nebraska.

\* DR. EDWARD B. PAISLEY, President of the General Assembly's Training School for Lay Workers, Presbyterian Church, U. S., at Richmond, will assume his duties on July 1 as head of the Division of Home, Church, and Community, Board of Christian Education of the Presbyterian Church in the U. S. A., with headquarters at Philadelphia. Dr. Paisley has been a prominent leader in religious education circles in the Southern Church.

\* MRS. MARY ESTHER MCWHIRTER has resigned as director of weekday work for the Council of Churches of Buffalo and Erie County, to become head of the Children's Division and Weekday Director of the New York State Council of Churches. She will succeed Dr. T. Basil Young who recently retired. The Children's Division will be organized under her direction. Before going to Buffalo Mrs. McWhirter was for seven years director of religious education for the Brooklyn Church and Mission Society.

\* DR. GEORGE L. CUTTON, formerly director of the Albany (N. Y.) Council of Religious Education and Pastor of the Delaware Avenue Baptist Church in Albany, has recently been commissioned as a First Lieutenant in the Chaplain Corps of the Army. Dr. Cutton has served the New York State Council of Churches in many volunteer capacities. He has been chairman of the Council Committee on Church School Administration; pioneer and aggressive leader in the work of weekday religious education; a member of the Board of Directors of the Council, and secretary of the Board.

## State and County Council Happenings

\* THE ANNUAL NEW YORK STATE YOUTH CONFERENCE was held in February at the Brick Presbyterian Church in Rochester. In spite of travel restrictions, 430 persons registered. Officers for the new year are: President, Marion Roach of Rochester; Vice President, Jean Smith of Syracuse; Secretary, Ethel Doring of Albany; Treasurer, Clarence Neun of Rochester; Editor, Robert Wilson of Buffalo.

\* THE NORTHERN CALIFORNIA CHURCH COUNCIL recently launched its first United Christian Youth Convention in Eureka, California. In this Convention the state denominational Christian education executives had a large share. The leaders spoke in local church services in the morning, conducted joint discussion groups in the afternoon, and closed with a combined service in the evening. Using this method, over nine hundred young people and adult leaders were reached in Humboldt County, California. This is part of a total plan of visiting the churches in the various communities, in the Council's program of reaching the unreached, of training and recruiting of workers, of the re-establishment of Christian homes, and of the United Christian Youth Movement.

\* THE CHILDREN'S WORK DIVISION of the Council of Churches and Christian Education of Maryland and Delaware held a city-wide Institute for Teachers of Children on March 16th. The theme of the Institute was "Children in a Democracy at War." Features of this Institute were visits to a nursery school, trailer camps, a court trial, and a new housing area.

\* THE COUNCIL OF CHURCHES and Christian Education of Maryland and Delaware and the Washington Federation of Churches are jointly sponsoring a regional Conference of the Churches on a Just and Durable Peace at Hood College, Frederick, Maryland, June 16-18. The Conference will seek to stimulate and crystallize Christian thinking on peace aims and problems of post-war reconstruction, and to help formulate specific plans and actions for local churches in the immediate future, to the end that the peace to come may be grounded in Christian principles.

\* THE KANSAS CITY, Missouri, Council of Churches announces the appointment of Randle R. Mixon, pastor of the Forest Avenue Baptist Church, to serve in ministering to war plant workers and training school attendants.

## Coming Events

Meetings of Interest to Leaders  
in Religious Education

MAY

1-2 Maryland-Delaware Christian Youth Conference, Salisbury, Maryland.

1-6 Religious Education Council, Board of Religious Education and General Connectional Board, Colored Methodist Episcopal Church, Jackson, Tennessee.

2-9 Christian Family Week.

3-5 Annual Ministers' Convocation and State Convention of Religious Education, Nebraska Council of Churches and Religious Education, Lincoln.

18 Executive Committee, Federal Council of Churches, New York City.

19-20 Southern Regional Conference, the Parish and Church School Board of the United Lutheran Church in America, Columbia, South Carolina.

24 Meeting of the Planning Commission, Minnesota Council of Religious Education, St. Paul.

27 General Assembly, Presbyterian Church, U. S., Montreal, North Carolina.

27 General Assembly, Presbyterian Church, U. S. A., Detroit, Michigan.

**JUNE**

1-9 Annual Conference, Church of the Brethren, McPherson, Kansas.

3-9 General Synod of the Reformed Church in America, Buck Hill Falls, Pennsylvania.

8-12 National Baptist Convention of America, San Antonio, Texas.

9-13 National Baptist Convention of America Sunday School Congress, Dallas, Texas.

11-15 Women's General Missionary Society, United Presbyterian Church, Pittsburgh, Pennsylvania.

12 National Christian Education Convention, The Church of God, Anderson, Indiana.

15-16 Midwestern Regional Conference the Parish and Church School Board of the United Lutheran Church in America, Chicago, Illinois.

16-18 Eastern Regional Conference, the Parish and Church School Board of the United Lutheran Church in America, Camp Nawakwa, Bigerville, Pennsylvania.

16-17 Midwest Regional Conference on Parish Education, United Lutheran Church in America, Chicago, Illinois.

17 Meeting of New York State Denominational and Interdenominational Executives and Field Staff Members, Syracuse.

18 Semi-annual meeting of the New York State Council of Churches, Syracuse.

18-20 District of Columbia Young People's Conference, American University, Washington.

22-23 Parish and Church School Board, United Lutheran Church in America, Philadelphia, Pennsylvania.

22-27 National Sunday School and B.T.U. Congress, National Baptist Convention, U. S. A., Cincinnati, Ohio.

23-30 General Conference, Wesleyan Methodist Church of America, Fairmount, Indiana.

27-28 Inter-Council Staff Conference, Lake Geneva, Wisconsin.

28-July 3 Association of Council Secretaries, Lake Geneva, Wisconsin.

28-July 3 National United Christian Adult Movement Conference, Lake Geneva, Wisconsin.

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27-July 5 National Council of Pilgrim Fellowship. (Place to be announced.)

### Films for Church Use

The evaluations below of films offered for church use are prepared by the Committee on Visual Education of the International Council of Religious Education. Mention in this column does not necessarily constitute a recommendation. Unless otherwise indicated these films are available from the Religious Film Association at member denominational book stores, or at 297 Fourth Avenue, New York City.

**From Across the Border.** (40 min.)  
16mm. Sound. Service charge \$4.00.

Using an interesting technique new in missionary films, the Methodist Board of Missions in this picture has dramatized scenes from a boy's life while a commentator tells the story. An actual biography, the story is that of a Mexican boy who is brought to Texas by his mother after his father's death. Attending a mission church, he undergoes a religious experience which leads him to seek an education. At the mission school he excels in his work in spite of having to earn part of his expenses. Eventually he decides to become a minister. The balance of the film gives a cross section of his sometimes routine, sometimes exciting work as a Mexican pastor. As a whole the picture delivers an effective missionary message and should stimulate interest in the home mission field. Suitable for use with intermediates to adults in mission study groups, young people's meetings, and Sunday evening services. Also useful in inspirational and discussion types of meetings.

Distributed by the Methodist Board of Missions, 150 Fifth Avenue, New York City.

*Content and Technical Quality: Good*

16 M.M. Talking Pictures for Churches

THE MAN AT THE GATE  
THE LAST DAYS OF POMPEII  
LIFE OF ST. PAUL  
THE FORGOTTEN VILLAGE  
many others

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**Bees and Honey.** 2 reels (30 min.)  
16mm. Silent. \$3.00.

Detailed description of the approved method for raising bees and preparing honey for the table. The distinguishing characteristics and functions of the queen bee, workers and drones are explained, with some suggestion of the organization of life within the hive. The culture of bees is recommended as a hobby which can be practiced at little cost even in the city. Suitable for use in 4H clubs and other organizations that might be interested in such a subject, or for nature studies by older groups in vacation schools.

*Content and Technical Quality: Good*

**Silver Work of Mexico.** 1 reel (15 min.) 16mm. Silent. \$1.50.

The pictures are taken in the workshop of silversmiths following their ancient craft under the direction of a master designer in Mexico City. Special attention is given to the various steps involved in designing and fashioning costume jewelry and other silver ornaments. May be helpful in promoting inter-cultural good will by leading to a new appreciation of an art in which certain Mexican tribes have long excelled.

*Content and Technical Quality: FAIR*



# New Books



**On Being a Real Person.** By Harry Emerson Fosdick. New York, Harper and Brothers, 1943. 295 p. \$2.50.

This man Fosdick has done it again, as usual—written an able book in a separate and significant field. (The list of his books will show how he has been doing this all his mature life.)

This time he dips into the mystery of dealing with the weaknesses and foibles and problems of people in personal interviews. For twenty years he has been doing this along with his preaching and other public ministry. Out of that experience he reveals what he has found to be the necessary steps for any of us in "being a real person."

He finds that a man must take over the responsibility for himself, else he can never start. He needs some idea of where he is headed—that is what we mean by a real person—and the core of this lies in the "cohesion of a unified personality," around some high purpose, if the person is to live on a high level. Then, we must accept ourselves as we are—as if we could do anything else, although many of us try to and the ways by which we try to avoid doing this are very interesting. We must get some better method than merely tinkering with ourselves, else it becomes true of us as of Edith who "was a little country bounded on the north, south, east and west by Edith." The answer is found by those who are thinking about someone else beside themselves. Handling fear and anxiety and even our mischievous consciences is dealt with. (Huckleberry Finn, we are reminded, said that conscience "takes up more room than all the rest of a person's insides.")

The final chapters deal with such instructive re-creative methods as using all there is in us, getting on top of depression, the release of power and putting faith to practical uses. (The chapter on "The Principle of Released Power" was even good for the soul of a book reviewer.) The book is good psychology, but psychology at the service of able preaching.

P. R. H.

**Walter Rauschenbusch.** By Dores Robin-son Sharpe. New York, Macmillan Company, 1942. 463 p. \$2.75.

For twenty years or so, every time this reviewer met his old classmate and friend, Dores Sharpe, he found him in both the joy and the throes of writing the biography of Walter Rauschenbusch—at the request of the family and the assignment of the Colgate-Rochester Divinity School. As Rauschenbusch's secretary during student days and his close friend thereafter, Sharpe was the logical biographer. And this time logic was right.

Of course, this writing is a labor of love, but not blind love that paralyzes critical analysis. Affection gives warmth to a style that always was a long way from cold, but careful scholarship is there, also, to give balance to the pen. Dr. Sharpe does not give us the name of the ancestral family home in Westphalia without a few intriguing lines

of history and that is well, because Rauschenbusch, like his ancestors, was all his life intimately involved in the historical movements of his time. He was, Sharpe says, "an historian with an appreciation of social changes going on in his own times," rather than the reverse.

A chapter is given to interpreting and quoting from each of Rauschenbusch's five great books, *Christianity and the Social Crisis*, *For God and the People*, *Prayers of the Social Awakening*, *Christianizing the Social Order*, and *A Theology for the Social Gospel*.

In discussing Rauschenbusch's deafness, the biographer pays a tribute to the gift of hearing that will do good to any reader with two efficient ears; if he infers that the writer's insight springs from a similar handicap, very well. These two had one bond of friendship outside the beaten path.

P. R. H.

**Christianity in Peril.** The New World Order and the Churches. By Andrew R. Osborn. New York, Oxford University Press, 1942. 188 p. \$2.00.

"The crisis through which the world is passing is no ordinary one; it is a fundamental and epoch-making revolution. Those of us who believe in God are assured that the truth embodied in Christian faith can never perish, but only the stupidly blind can fail to see that Christianity as we have known it is in peril, and that before it can be saved the church must go through a period of trial and undergo radical reform." Thus the author defines the situation to which his book is addressed. He presents his interpretation and his proposals in three parts: I. The Crisis in Christian Faith; II. The Fundamentals of Christian Faith; III. The Coming Reformation. Dr. Osborn makes it clear that the reformation which must take place in the church requires a thorough-going rethinking of its creed and a restatement of that creed in vital language, addressed to modern men. At the same time, he makes it clear that the reformation must be more than a clarification of doctrine. Drastic reorganization is needed in its plans and program of social action.

M. A. J.

**Dr. Rudolf Bolling Teusler.** An Adventure in Christianity. By Howard Chandler Robbins, and George K. MacNaught. New York, Charles Scribner's Sons, 1942. 221 p. \$2.00.

Strangely enough, the preface to this book was written by Ambassador Grew on December 7, 1941. It is the preface to a biography of a great American medical missionary who gave his life to the service of Japan, and whose great monument is the great St. Luke's International Medical Center in Tokyo.

The biography of Dr. Rudolf Bolling Teusler is a stirring story of the faith, courage, vision, and devotion of a great Christian who overcame one obstacle after another, and turned into increased opportunity one disappointment after another. The story of the life of this American doctor working with

Japanese doctors and nurses, government officials, business men, and professors of the Tokyo Imperial University in the service of the people of Japan is especially appropriate reading for American Christians today.

M. A. J.

**Leadership at Work.** Fifteenth Yearbook. Washington, D. C., Department of Supervisors and Directors of Instruction of the National Education Association, 1943. 248 p. \$2.00.

One reads this fifteenth yearbook of the Department of Supervisors and Directors of Instruction of the NEA with a heightening regret that the war emergency with its revolutionary effects on education may disrupt and set back for years the great progress toward real democracy in education so amply demonstrated in this book. In this study of leadership in action one sees the real difference between democracy which is talked about and that which is learned by practice. One thing is surely demonstrated; if democracy is to be achieved in the schools it must be truly practiced in the training and supervision of teachers. New types of teacher development have vastly changed their methods and attitudes in the classroom. This book will bring many ideas to those who seek to train and supervise workers in Christian education.

H. J. S.

**A New Program Book for Student Christian Associations.** By Fern Babcock. New York, Association Press, 1943. 116 p. \$1.00, quantity rates.

Although announced as a "revised" Program Book, this volume is almost entirely a new production, packed with up-to-the-minute practical suggestions for conduct of Student Christian Associations. Prepared with these particular groups in mind, a major section of the book devoted to program building will prove stimulating in developing programs for any college-age church group.

The book is a comprehensive manual covering every aspect of the work of the Christian Associations, making it invaluable as a guide to these groups and informative to persons interested in understanding the history and purposes of the student Christian movement. Written in the midst of the present world situation, the book takes into account the complexities of problems confronting Christian students today. It includes an excellent bibliography of program resources.

H. S.

**Answering Distant Calls.** Edited by Mabel H. Erdman. Creative Personalities, Vol. IV. New York, Association Press, 1942. 146 p. \$1.50.

*Answering Distant Calls* contains the heroic stories of eighteen men and women who carry Christian faith and service to the four corners of the world. Fifteen denominations are represented in these biographies. These eighteen character biographies are filled with thrilling adventure. They challenge the best that is in ambitious youth and

will help all readers to sense the satisfactions that come with sacrifice. One can hardly put the book down until finished with it. Every person struggling to make a vocational choice should read this book.

R. P.

**Making Our Community Friendly**, by Ida Matilda Koontz. Dayton, Ohio, Otterbein Press, 1942. 239 p. \$1.50.

This is a Christian citizenship text for use in weekday church schools, Grades One and Two. It gives a religious interpretation to life situations of little children, using considerable Biblical material as a basis. It is planned with both adequate and inadequate teaching conditions in mind. There are four units—*Making Friends; Friendly Neighbors Help Each Other; Sharing With One Another; Helping to Keep Each Other Safe and Well*—covering thirty five sessions in all. The session programs include questions, stories, games and other activities, pictures, songs, poems and Scripture. The course is interesting and suitable to the experiences of children of this age, is rich in teaching suggestions, and does provide a Christian interpretation of little children's daily happenings. It can be heartily recommended to weekday teachers everywhere, as meeting a long felt need.

**The Unconquerable.** Concerning the Christian Mission in a World at War. By Charles Tudor Leber. New York, Fleming H. Revell, 1943. 160 p. \$1.50.

Here is an heartening book. A well-written and spirited "news report" from the Christian front around the world, it gives one a tremendous impression of Christianity in action; of ecumenical Christianity, very much alive and doing business in a war-mad world. If you want to renew your faith in the Christian mission in a world at war and to see how great an opportunity Christianity has to influence the shape of things to come if it will but face its responsibility, then by all means read this book. Dr. Leber has traveled widely and seen much. He is a great reporter with fine dramatic sense. He writes as he speaks, with intensity and the fast-moving manner of one who travels often by clipper and plane. Incidentally, the hundreds of illustrations and quotations should be a delight to preachers.

**Prayer Poems.** Compiled by O. V. and Helen Armstrong. Nashville, Abingdon-Cokesbury Press, 1942. 256 p. \$1.75.

A number of authors have contributed to this anthology, which includes poetic expressions of many moods of prayer. It is so arranged and classified that it is equally usable for personal meditation, or as a source of selections for worship services in the church, church school, college or school assembly. Comprehensive in scope, it makes a valuable addition to the devotional literature of the Christian church.

**Modern Japan and Shinto Nationalism.** A Study of Present-day Trends in Japanese Religions. By D. C. Holton. Chicago, University of Chicago Press, 1943. 178 p. \$2.00.

A well documented interpretation of Shinto as the religion of Japanese nationalism and nationalistic expansion. The process by which Buddhism and Christianity have

been accommodated to Shinto so as to support rather than supplant it, thereby losing their own identities, is described.

**A Chain of Prayer Across the Ages.** Forty Centuries of Prayer. Compiled and arranged by Selina Fitzherbert Fox. New York, E. P. Dutton and Company, 1943. 320 p. \$2.00.

The sixth edition of a beloved compilation of prayers brings together the prayers of God-seekers over forty centuries. The "crying unto the Lord" of Abraham, Jacob, Moses and Aaron are linked in unbroken chain with the ancient liturgies of the early Christians and the prayers of modern searchers after God. In this fellowship of prayers on many and varied topics will be found a particularly rich and enduring source of inspiration for worship in the home.

## Correction

Single copies of the pamphlets published by the American Civil Liberties Union, 170 Fifth Avenue, New York City, and listed on page 39 of the April *Journal*, namely *Jehovah's Witnesses and the War, and Military Power and Civil Rights*, are not available free as announced but cost ten cents per copy.

## Books Received

\*THE AMERICAN JOURNAL OF SOCIOLOGY. Vol. XLVIII, No. 3. University of Chicago Press. \$1.00.

CHRISTIAN ANSWERS TO WAR QUESTIONS, by Hampton Adams. Fleming H. Revell Company. \$1.00. Discussions of some of the persistent questions regarding the war asked of ministers and other religious leaders.

\*THE CULT OF UNCERTAINTY, by I. L. Kandel. The Kappa Delta Pi Lecture Series. Macmillan Company. \$1.50.

\*DOES YOUR CHILD OBEY? by Regina Westcott Wieman. Harper and Brothers. \$1.25.

\*THE FAITH OF ABRAHAM LINCOLN, by D. Raymond Taggart. Service Print Shop, Topeka, Kansas. \$2.00.

\*THE FAITH OF OUR CHILDREN, by Mary Alice Jones. Abingdon-Cokesbury Press. \$1.25.

\*THE HISTORIC CHURCH AND MODERN PACIFISM, by Umphrey Lee. Abingdon-Cokesbury Press. \$2.00.

\*INTERCULTURAL EDUCATION IN AMERICAN SCHOOLS. Proposed Objectives and Methods, by William E. Vickery and Stewart G. Cole. Harper and Brothers. \$2.00.

INTRODUCING Y.M.C.A.'S TO NEW WORKERS. A Manual for Staff Reading and Training, by Parker P. Jordan and Frank O. Koehler. Association Press. \$1.00. (Mimeographed) An introductory guide to serve in orienting new professional workers in Young Men's Christian Associations.

\*LEADERSHIP AT WORK. Fifteenth Yearbook. Department of Supervisors and Directors of Instruction of the National Education Association, Washington, D. C. \$2.00.

\*LEADING A JEWISH LIFE IN THE MODERN WORLD, by S. H. Markowitz. Union of American Hebrew Congregations, Cincinnati, Ohio. \$2.00.

\*THE MAN CHRIST JESUS, by John Knox. Willett, Clark and Company. \$1.00.

\*MARRIAGE AND THE FAMILY, edited by Reuben Hill and Howard Becker. D. C. Heath and Company. \$4.00.

\* To be reviewed.

† Reviewed in this issue.

\*THE MEANING OF REPENTANCE, by William Douglas Chamberlain. Westminster Press. \$2.00.

MY DAILY GUIDE, edited by T. W. Engstrom. Zondervan Publishing House, Grand Rapids, Michigan. Brown, blue, and maroon cloth, \$.50 each; maroon leatherette, \$.75. A verse of Scripture and stanza or less from a hymn or other poetry for each day. Pocket or hand-bag size.

\*THE NATURE AND DESTINY OF MAN. A Christian Interpretation, by Reinhold Niebuhr. Vol. II, Human Destiny. Gifford Lectures. Charles Scribner's Sons. \$2.75.

†A NEW PROGRAM BOOK FOR STUDENT CHRISTIAN ASSOCIATIONS, by Fern Babcock. Association Press. \$1.00 each; quantity rates.

THE PARABLES AND METAPHORS OF OUR LORD, by G. Campbell Morgan. Fleming H. Revell Company. \$3.00. Expositions and interpretations of the parables and metaphors of the Four Gospels. The lectures of this Bible teacher are stenographically reported here.

\*THE PASTOR'S LEGAL ADVISER, by Norton F. Brand and Verner M. Ingram. Abingdon-Cokesbury Press. \$2.00.

THE PEERLESS SUNDAY SCHOOL SECRETARY'S RECORD BOOK. No. 2, for 30 classes. John Knox Press. Cloth, \$.80, paper, \$.60. A record book designed for use by both the secretary and treasurer of the Sunday school.

\*THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION, by Edmund D. Soper. Abingdon-Cokesbury Press. \$2.50.

\*RELIGION AND HEALTH, by Seward Hiltner. Macmillan Company. \$2.50.

†THE ROOT AND FLOWER OF PRAYER, by Roger Hazelton. Macmillan Company. \$1.75.

\*SCHOOLS AND MANPOWER—TODAY AND TOMORROW. Twenty-first Yearbook. American Association of School Administrators, Washington, D. C. \$2.00.

SEEING THE MULTITUDES, by Frederick Keller Stamm. Harper and Brothers. \$1.50.

SOCIAL WORK YEAR BOOK 1943. A Description of Organized Activities in Social Work and in Related Fields, edited by Russell H. Kurtz. Russell Sage Foundation. \$3.25.

†SOMEONE TO REMEMBER, by Jean Potts. Westminster Press. \$2.00.

†TROUBLE AT TAMARACK, by David Lavender. Westminster Press. \$1.75.

\*VALLEY IN ARMS. A Novel of the Settlement of Connecticut, by Earl Schenck Miers. Westminster Press. \$2.50.

WAR-TIME PRAYERS FOR THOSE AT HOME, edited by G. A. Cleveland Shrigley. Foster and Stewart, 210 Ellicott Street, Buffalo, New York. \$1.00.

We THOUGHT WE HEARD THE ANGELS SING. The Complete Epic Story of the Ordeal and Rescue of Those Who Were with Eddie Rickenbacker on the Plane Lost in the Pacific, by James C. Whittaker. E. P. Dutton and Company. \$1.50.

\*WHITE HOUSE CONFERENCE ON CHILDREN IN A DEMOCRACY, Washington, D. C., January 18-20, 1940. Final Report. Children's Bureau Publication No. 272, United States Department of Labor. Superintendent of Documents, Washington, D. C. \$65.

\*WITH THE MASTER. A Book of Meditations, by Philippe Vernier. Fellowship Publications, 2929 Broadway, New York, New York. \$.75.

\*THE Y.M.C.A. IN SMALL COMMUNITIES. A Manual of Good Practice, edited by the Town and Country and Community Manual Committee. Association Press. \$.60.

You, YOUR CHILDREN, AND WAR, by Dorothy W. Baruch. D. Appleton-Century Company. \$2.00.

## The Journal This Month

THERE IS A GROWING DEMAND for a curriculum of religion for home use, and plans for meeting this need are being projected by the lesson committees. In the meantime this number gives a few samples of worship services for use in homes. One family we know uses the departmental programs in this *Journal* as sources of materials for home worship. While the programs are not written with this in mind, this plan seems to have real possibilities.

Vacation schools in industrial communities may encounter many difficulties, such as those described by Mrs. Goddard of Detroit, but they may also represent the only religious training which many of these children will receive during the year.

This summer many young people will be working on farms, as Dr. Herriott foretells. This and other emergencies may call for providing a "hump in the summer slump" that will meet the situation in your church school. Perhaps special plans for promotion day will help, too.

Temperance education is more necessary now than ever, with growing use of alcoholic liquors on the part of young people and even children. The Council's recognition of the importance of this problem is indicated on the editorial pages.

Children's Day is too often a headache for the adults concerned, not to mention the children. One Sunday school got around the problem by letting the children have a party instead, and it sounds like fun.

## The June Number

THE MATERIAL already coming in for the special June number on "Christian Education Faces Wartime Needs" indicates that it will be unusually stimulating. The proposed contents are listed on page 17. Be sure to order extra copies of this significant issue.

## Perfect Attendance

AN AMAZING RECORD in perfect Sunday school attendance has been reported by the pastor, Rev. C. D. Rodenberger, about members of the First Evangelical and Reformed Church of Carlisle, Pennsylvania. It seems to be the habit there not to miss Sunday school. In 1942, 48 persons attended without missing a Sunday. The honor

roll include a husband and wife, Mr. and Mrs. Edgar Bender, who have not missed for nineteen years, and a family of four, of which the father, Mr. George Ickes Kell and his son George, Jr. have not missed for thirteen years, the second son, Ross, has not missed for twelve, and the mother not for nine years.

Top honors, however, are accorded Mrs. Robert Sipe with what is probably a national record of 46 years

without missing a single Sunday. For forty of these years she has taught classes, first of children and then of young mothers who liked her teaching so well that they continued in the class until they had married children of their own. She is a tiny person but a veritable dynamo, not only taking care of her house and two invalid patients and doing her church school work but also finding time to call on the aged and infirm.

## Where Honor Is Due

MABEL G. BROWN spends her weekdays selling shoes for umpteen dollars per pair and coupon No. 17 from Ration Book No. 1. Yet almost any hour of the day, she will find time to consult with her minister about the youth program of the church or talk with one of the high school boys and girls who drop by the store after school. To these boys and girls Miss Mabel is a friend to whom they come with the amusing incidents of their lives, the more serious happenings, and even perplexing personal problems. She is a good listener, yet never forces a confidence nor betrays one. Sometimes a hurried conference is held on the program for next Sunday evening or the party for next week.

Miss Brown's Sundays are spent in church work from early morning to late evening. There is a church school class to teach; it may be an intermediate group this year, then a senior group next year. Then, Miss Brown serves as sponsor for the Sunday evening youth group which is made up of intermediates and seniors. Most Sunday afternoons are given to committee meetings, rehearsal of the youth choir, or visiting in the homes of pupils.

This sort of thing has been going on for some time. The first teen-age group Miss Mabel taught in the church school at the Christian Church of Cameron, Missouri are adults now. However, the program ideas Miss Mabel unobtrusively suggests are fresh and workable. She has never been afraid to read a good book or to listen to another's experiences. She buys out of her own money books and magazines



Mabel G. Brown

that will keep her aware of new trends in youth work. She attends conferences, laboratory schools and the like, that she may have the best attainable information on the youth program.

Why does she do all this? She has a deep affection for the youth of Cameron. Cameron is a small town of several thousand souls. Each intermediate or senior in the town is of great importance to Miss Brown, and she sees in him a potential leader of church and civic life. Her job is to see that these boys and girls have opportunities for religious growth and she does it.

Several years ago the intermediates complained bitterly because they were too young to attend the young people's summer conference at Nowemo which their older brothers and sisters described enthusiastically. Individually and by groups they took their complaint to Miss Brown. Miss Mabel mildly suggested they might do something themselves to remedy the situation. Under her guidance, a group of about twenty-five intermediates started working for their own camp the following summer. They decided on the requirements members must reach if they were to attend the camp. Instead of each individual working toward his own fees, the entire group worked on cooperative projects and the money went into a common camp fund. It worked! The first summer the camp was so successful, that the group worked even harder to make the next camp better. Each year for eight years this camp has been going, the young people have expanded the program until it is comparable to a standard Young People's Summer Conference, and have improved the administration until the camp moves under their guidance like a well-oiled machine. The boys and girls do the planning, financing, and administering of the camp program. Miss Brown is such a competent leader no one is aware she "leads."